Jacob of Sarug's Homilies on Elijah

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Jacob of Sarug's Homilies on Elijah

Translated with Introduction by
Stephen A. Kaufman

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In memory of my father
Leo J. Kaufman
(1915–2009)

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LIST OF ABBREVIATIONS

Assemani *ESOO*	The commentary ascribed to Saint Ephrem published by J. S. Assemani, *Sancti patris nostri Ephraem Syria opera omnia* …, Rome, 1732–43.
Aphrahat:	The *Demonstrations of Aphrahat*, cited according to the online edition available at the Comprehensive Aramaic Lexicon (url: http://cal.huc.edu, text 63450; for bibliographical details see http://cal.huc.edu/cgi-bin/showtexts.cgi?keyword =63450).
Audo:	Thomas (Toma) Audo, *Dictionnaire de la langue Chaldéenne*, Mosul 1896; republished by Gorgias as *Treasure of the Syriac Language*, 2008.
B	Bedjan's main text.
Bedjan	JSB.
Book of Ascents	*Liber Graduum*
Brockelmann	*LS2*
CSCO	*Corpus Scriptorum Christianorum Orientalium*
EphIeiun	Ephrem's *Hymnen de Ieiunio*, *CSCO* 246–7.
JBL	*Journal of Biblical Literature* (pub.: Scholars Press).
JSB	Bedjan's editon of Jacob's homilies.
Liber Graduum	M. Kmoskó, "Liber graduum," *Patrologia syriaca* Paris: Firmin-Didot (1926) pp. 285–304, 433–4; recently translated as *The Book of Steps: The Syriac Liber Graduum* by Robert A. Kitchen and Martien F. G. Parmentier, Cistercian, 2004.
LS2	Karl Brockelmann, *Lexicon Syriacum*, 2nd edition, Halle, 1928.
LXX	the Septuagint.
M	Mardin manuscript 137.
MT	The masoretic text of the Hebrew Bible.
Old Syriac Gospels	available at http://cal.huc.edu/, texts 60040, 41, 42, 43.

Payne-Smith	Robert Payne-Smith, *Thesaurus Syriacus*, Oxford, 1879–1902.
Philoxenus	Philoxenus of Mabbug, see url: http://www.tertullian.org/fathers/philoxenus_discourse00_4_works.htm
PdO	*Paroles d'Orient* (pub.: Albin Michel).
Rashi	Northern French Jewish exegete, Rabbi Shlomo Yitzhaqi (d. 1105); his commentary is primary in rabbinic bibles.
Sokoloff, M.,	*A Dictionary of Jewish Babylonian Aramaic* (Bar-Ilan University Press and John Hopkins University Press) Ramat-Gan, Baltimore and London, 2002.
Targum	Targum Jonathan to Kings, available at url http://cal.huc.edu, text numbers 51010 and 51011.

INTRODUCTION

After Ephrem and Narsai, Mar Jacob of Sarug is remembered as the third greatest poet of the Syriac tradition. This might not be the greatest of compliments, however, given W. Wright's famous dictum, "… the literature of Syria is, on the whole, not an attractive one. As Renan said long ago, the characteristic of the Syrians is a certain mediocrity."[1] Moreover, the cynic might even claim, not unjustifiably, that the massiveness of Jacob's homiletic oeuvre in verse is due simply to his penchant for saying in a dozen couplets what he could easily have said in one. Indeed, one of his fundamental understandings of the poet's art seems to have been the ability to say the same thing in multiple ways. But there is much more substance to this religious poet than merely lengthy, repetitive discourse and his distinctive dodecasyllabic meter.

Jacob's homilies on Hebrew Scripture are characterized again and again by several features: As a man of his time and religious function, Jacob was always required to point out the "types" wherein "Old" Testament figures foreshadowed the "New," especially, in our case, the events of Elijah's career paralleling those of Jesus. But in this respect he is rarely innovative. In his exegesis of biblical texts, though, especially those that contain a troubling religious or ethical problematic, and in his sensitivity to the human motivations of his characters, Jacob regularly displays true originality and, sometimes, even what I have chosen to describe as a relatively "modern" approach especially, in the case of our homilies, as regards the nature of prophetic knowledge and revelation. These are the features that have attracted me to his work; I do believe that he is one of the greatest biblical exegetes of all time. I am pleased to be able to make a few of his homilies available to a wider audience in this format.

---

[1] *A Short History of Syriac Literature* (London, 1894; reprinted often and online at url: http://books.google.com), pp 1ff.

I am most grateful to Professor Sebastian P. Brock, who has gone far beyond the normal duties of series editor and carefully reviewed both the translations and those Syriac texts published here for the first time. That I have not always accepted his numerous suggestions for improvement and/or correction shall undoubtedly redound to my detriment. I am equally grateful to Gorgias Press editor, Katie Stott, who has here done her usual masterful job coordinating and reformatting diverse and complex, multilingual materials.

I THE FIRST HOMILY ON ELIJAH THE PROPHET

INTRODUCTION

INFORMATION ON THIS HOMILY

Homily Title: Not preserved
Source of Text: Mardin manuscript 137.[2]
Lines: (preserved) 1030

OUTLINE

This lengthy homily deals with the early events in Elijah's career based on 1 Kgs 17 through 19:3. The missing initial section must have told of the stopping of the rain (v. 1), the flight to the desert and sustenance by the ravens (vv. 2–6); the journey to Sarephtha, and the miraculous multiplication of the food for the widow of that town (vv. 8–16). (One would certainly like to know what, if any, connection Jacob drew between Sidonian Sarephtha and the Sidonian Jezebel!) The preserved text begins with Elijah standing over the widow's dead child and his resurrection (vv. 17–24). There follows the search for Elijah by Ahab and Obadiah (18:1–15), the confrontation with Ahab (vv. 16–19), the contest with the prophets of Baal on Mt. Carmel and their slaughter (vv. 20–40), the restoration of the rain

---

[2] With variants from the partial text (from line 930) in the early British Library ms. Add. 17184, f.1–2 (6th/7th cent.) as kindly collated by Sebastian Brock. The Mardin manuscript, one of the many discovered in the East by the indefatigable Arthur Vööbus, is but one of a set of manuscripts of Jacob's work completed in the first quarter of the 18th century. It is in a clear, Serto, hand but is nonetheless somewhat careless and makes excessive use of abbreviations for common abstract nouns ending in *–utho* and for the 3ms possessive suffix on plurals *–awhy*. Such abbreviations have been expanded here. Our text edition also follows the style of Bedjan for punctuation. In the ms. itself, the first line of a couplet is always terminated by a double dot, sometimes right-leaning, sometimes left-leaning. The concluding line of the couplet is almost always marked simply by a single dot.

A second hand has marked stanza divisions by quadruple dots, and the same and other hands have added occasional vocalization signs, of both the western and eastern types. Diacritical points are also regularly used to distinguish participles from perfects, 3fs. from 3ms, and the like, and our vocalization follows their lead or is otherwise annotated.

(vv. 41–46) and Jezebel's reaction to her prophets' defeat (19:1–3). The continuation of the story of Elijah's flight from Jezebel is continued in the next homily.

As usual, Jacob describes the background events and motivations that resulted in the actions of the biblical characters only succinctly told in Scripture. Although the homily is, for the most part, a rather prosaic example of Jacob's repetitious style, this editor finds the final three scenes particularly moving: the responses to the rain, the humorous drama of the dialogue between Jezebel and Ahab after Elijah's triumph at Carmel, and the relative powerlessness of Elijah facing death as compared with his type—Jesus'—death. They are well worth waiting for.

Jacob's Emphases in this Homily

Major Issues

- Resurrection
- False Prophecy
- The lure of Paganism and Israel's susceptibility to it
- The propriety and God's reasons for divine Punishment
- The supernatural powers of the spiritually inspired
- Closeness to God requires Pain.
- Humility and Prayer
- The general perfidy of the Jews (referred to only as "Hebrews" in this text) floats throughout the poem as an underlying theme often rising to the surface.

Exegetical problems dealt with

- How could Elijah control Creation?
- What was the true Reason for the Famine?
- Why did Elijah fall on the child three times?
- How was the child's resurrection intended by God to move Elijah to release the drought, and why did God not do it Himself?[3]

---

[3] The widow's prayer of thanksgiving is the proximate cause of the releasing of the drought. But, according to Jacob, the reason why God gave Elijah the chance to revive a dead child was to move him to pity over humanity and thus to release the drought. God also would not release the drought on his own, because it would harm or disappoint the Prophet. Jacobs's exegetical insights are usually quite origi-

- Why did God have Ahab search all over Creation for Elijah?
- Why did Elijah put a ditch of water around his altar?
- Why was the cloud shaped like a hand?
- Why did Elijah run ahead of Ahab?
- Why did mighty Elijah have to flee from Jezebel?

Types

- Elijah—typed by Moses and himself the arch-prototype of Jesus
- Jezebel as Zion
- The widow as Creation
- Multiple types seen in the widow's household

SUMMARY

Unknown number of missing stanzas

I. The Resurrection of the child (1–40)
II. The Widow's Psalm (41–74)
III. How the boy's resurrection was designed to enable Elijah to restore the Rain (75–120)
IV. Ahab and Obadiah search for Elijah, and Obadiah encounters him (121–184)
V. The true Reason for the Famine (185–252)
VI. Elijah confronts Ahab: "You are the troubler of Israel" (253–280)
VII. The Prophet demands a contest on Mount Carmel (281–310)
VIII. Elijah chastises the people and sets up the test (311–338)
IX. The great contest is prepared (339–360)
X. Why Israel did not know its God (361–394)
XI. Elijah instructs the Prophets of Baal (395–420)
XII. Elijah waits patiently, and then begins to make fun of the other prophets (421–444)
XIII. Why the Demon of Falsehood did not dare to appear (445–468)
XIV. Elijah begins his reconstructive sacrifice (469–514)

---

nal, but in both of these elements he is totally dependent on the commentary ascribed to Ephrem (Assemani *ESOO* I: 494):

ܟܕ ܐܚܝܗ ܡܪܝܐ ܠܛܠܝܐ ܗܘܡ ܬܚܘܝܬܐ ܥܠ ܐܠܝܐ ܘܐܠܦܗ ܗܘܐ ܠܗ ܟܕ ܒܥܠܬܐ ܕܟܠ ܛܠܝܐ ܕܢܚܐ.
ܕܐܦ ܡܪܗ ܗܘܝܐ ܒܪܝܐ ܠܗ ܥܠ ܒܪܝܬܐ ܕܡܛܘܠܬܐ ܒܟܦܢܐ ܘܨܘܡܐ. ܘܐܦ ܠܐ ܡܫܟܚܐ ܘܦܐܪܐ ܠܐܦܪܐ
ܕܡܚܠܐ ܚܒܪܗ ܐܠܐ ܒܪܚܡܘܗ.

XV. The Reason for Elijah's water (515–566)
XVI. Elijah's Prayer and its Amazing Efficacy (567–594)
XVII. The Miracle Produces the Desired Response (595–680)
XVIII. The execution of the Prophets of Baal (681–712)
XIX. Elijah Restores the Rain (713–794)
XX. The responses of the various classes of people, and the fields themselves, to the gift of rain (795–832)
XXI. Why Elijah ran before Ahab (833–882)
XXII. Jezebel reacts to the news of the outcome of the contest (883–950)
XXIII. Jezebel and Zion: Who was worse? (951–982)
XXIV. Why Elijah had to flee (983–1030)

TEXT AND TRANSLATION

{Unknown number of missing lines}

I. THE RESURRECTION OF THE CHILD

… in Sheol.
Had He not fallen, the dead lying prostrate would not have risen.
The living Prophet attached his soul to the dead boy,
Installed it as a kind of pledge before taking it back.
The undying One pledged His soul and saved Adam,
And the symbolism that Elijah enacted upon the boy was clearly revealed.
The Prophet pledged himself upon the body as a symbol
And then saved him by placing himself on him three times. 1 Kgs 17:21
He showed how the Son of God places[4] Himself
For three days and then lifts Adam up to Him in Life.
That zealous one made himself fall upon the body
And it rose with him when he was standing for the third time.
So, too, did the Son of God fall upon Adam
And draw out his soul forcefully so that he would rise, and also did raise him.[5]
The Prophet and his Lord raised up the fallen ones by means of a fall,
For they wanted to fall so that there could be resurrection for the boy and for Adam.

---

[4] Over an erasure.

[5] Perhaps better: "and also resurrected him"? Inspired by the idea of "three times," Jacob seems here to be consciously conflating: a) the creation of Adam and the breath of life (Gen 2:7); b) the salvation of Man through the rising of Christ after 3 days; and c) the Resurrection of the dead at the End of Days as colored by such passages as Ezek 37 and Rev 11 (see esp. Rev 11:11). This threefold salvation is made explicit in his *mimro* on creation and resurrection (no. 72, vol. III p. 162 lines 3–10). (There he even explicitly uses the same phrase for "three times": *tlot zabnoto.*)

Mard.

M8r

1 ... ܟܰܡܘܽܠ :
ܘܰܛܰܠ ܠܳܐ ܢܦܰܠ ܡܰܛܪ̈ܐ ܠܳܐ ܢܚܶܬ ܕܚܰܣܝܪܺܝܢ ܗ̱ܘܰܘ܀
ܢܟܝܳܐ ܡܝܳܐ ܐܳܦ ܢܰܦܫܶܗ ܒܰܨܗܝܳܐ ܫܰܡܝܳܐ:
ܘܰܐܝܟ ܫܰܡܫܳܢܳܐ ܫܰܡܫܶܗ ܚܰܠܦܰܘܗ̱ܝ ܟܰܕ ܫܩܰܠ ܠܶܗ܀
5 ܠܳܐ ܡܶܬܗܰܢܝܳܐ ܡܫܰܡܫܳܐ ܢܰܦܫܶܗ ܘܦܰܓܪܶܗ ܐܳܦ:
ܘܕܰܢܰܚ ܙܳܐܪܳܐ ܗܘܳܐ ܕܛܰܠܝܳܐ ܪܰܘ ܥܰܠ ܛܽܘܪܳܐ܀
ܐܶܫܬܰܡܰܫ ܗ̱ܘܳܐ ܒܙܳܐܪܳܐ ܕܰܚܝܳܐ ܒܰܚܢܳܐ ܕܰܡܫܠܶܐ:
ܘܟܰܕ ܦܳܪܶܫ ܗ̱ܘܳܐ ܟܰܕ ܫܳܡܰܥ ܢܰܦܫܶܗ ܠܰܐܠܳܗ ܪܰܚܡܳܐ܀
ܘܡܶܢܶܗ ܕܰܐܝܟ ܫܳܠܶܡ ܢܰܦܫܶܗ ܒܰܐܠܳܗܳܐ:
10 ܢܘܩܳܐ ܠܰܐܠܳܗܳܐ ܘܡܶܢ ܫܩܶܠ ܠܶܗ ܒܢܰܝ̈ܢܐ ܠܐܘܪ܀
ܐܰܦܶܠ ܢܰܦܫܶܗ ܗܳܘ ܛܰܝܳܐ ܒܰܚܢܳܐ ܕܰܡܫܠܶܐ:
ܘܰܡܥܰܒܶܠ ܚܰܝܠܶܗ ܟܰܕ ܡܳܐܬ ܗ̱ܘܳܐ ܟܳܐܘܪܝܳܐ ܕܰܐܠܳܗ܀
ܗܳܢܳܐ ܢܦܰܠ ܒܰܐܠܳܗܳܐ ܒܚܰܘܗ̱ܝ ܟܰܠ ܐܳܘܪ:
ܘܰܢܦܰܩ ܢܰܦܫܶܗ ܒܚܰܝܠܳܐ ܕܢܦܘܩ ܘܐܦ ܠܗ ܐܡܝܢ܀
15 ܢܟܝܳܐ ܘܡܶܢܶܗ ܒܡܶܢ ܡܦܽܘܠܬܳܐ ܒܢܽܩܠܳܐ ܐܰܡܺܝܢܘ:
ܕܰܟܶܐ ܢܰܒܺܝܳܐ ܘܰܠܗܳܘܳܐ ܡܫܰܚܠܳܐ ܒܰܨܗܝܳܐ ܘܐܘܪ܀

Let us now term the widow's house a house of symbols,
Full of Resurrection and Plenty and types of the True things.[6]
In the meal-jar that poured out, our Lord's body is hinted at,
Which constantly increases for anyone who eats from His table.
The cruse symbolized Baptism pouring out Life,
Whose pure oil is never lacking and is overflowing.
The oil depicted the spring of Messianism
Of which the whole World partakes, and it is just like it is.[7]
And the meal—the Body[8] from which nations and worlds eat
And it never diminishes, for it is a great plenty for mankind.
Just like that woman, the Church dwells in plenty today
And those same mysteries have sustained it so that it might live.
Outside of the Church today there is no Life in the World,
Nor has plenty been well-known to exist any further outside of her/its house.
The chaste one fulfilled the role of that widow's husband
And gave life to her and her household with that food.
Elijah depicted the image of our Lord, who instilled Great plenty
Into His Church, for he was a seer of True things.

1 Kgs 17:14–16

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[6] Jacob regularly uses the term "true things" (*sharrirotho*) to refer to foreshadowings in the Hebrew Bible that are truly fulfilled in Scripture.

[7] Just like it in its endless quantity, but also in that both "oil" and "Messiah (i.e., anointed one)" are from the same Semitic root and are similar in pronunciation.

[8] i.e., the Eucharist.

ܟܰܝܠܳܐ ܕܙܳܪ̈ܶܐ ܢܶܦܢܺܘܗ̱ܝ ܗܳܫܳܐ ܠܒܶܝܬܗ ܐܰܪܡܰܠܬܳܐ:
ܕܰܡܠܶܐ ܡܢܳܬܳܐ ܘܰܡܫܚܬܳܐ ܘܩܽܘܦܣ̈ܶܐ ܕܰܡܢܳܬ̈ܳܐ܀
ܒܩܽܘܠܬܳܐ ܕܢܶܚܣܰܪ ܦܰܓܪܶܗ ܕܡܳܪܝ ܡܶܬܬܰܪܰܣ ܗ̱ܘܳܐ:
ܘܰܟܠܝܽܘܡ ܣܰܓܝܳܐ ܠܟܽܠ ܘܐܶܟܰܠ ܠܶܗ ܡܶܢ ܦܳܬܽܘܪܶܗ܀
ܢܰܡܫܶܢ ܡܳܪܝܳܐ ܠܡܰܫܡܫܳܢܽܘܬܳܐ ܕܢܒܺܝܳܐ ܡܢܳܬ̈ܳܐ:
ܘܡܶܫܚܶܗ ܝܽܘܡܳܐ ܠܳܐ ܡܰܟܠܽܘܡ ܚܣܰܪ ܟܰܕ ܡܶܫܬܰܩܰܠ܀
ܕܶܝܢ ܗ̱ܘܳܐ ܡܶܫܚܳܐ ܠܟܽܘܪܳܐ ܡܚܺܝܢܳܐ ܘܰܡܣܺܝܟܽܘܬܳܐ:
ܘܰܦܠܰܠ ܡܶܢܶܗ ܦܶܠܗ ܠܟܽܠܗܳܐ ܩܳܐܶܡ ܘܰܐܠܺܝܳܐ ܗ̱ܘ܀
ܘܰܡܣܝܳܢܳܐ ܠܦܰܓܪܳܐ ܘܰܐܠܒܶܫ ܢܰܦ̈ܫܳܬܳܐ ܘܡܚܺܝܠܳܬܳܐ ܡܶܢܶܗ:
ܘܗܽܘ ܠܳܐ ܡܰܘܬܳܐ ܕܫܡܰܝܳܐ ܗ̱ܘ ܙܰܒܢܳܐ ܠܰܚܢܺܝ̈ܬܳܐ܀
ܐܰܝܟ ܗܳܘ ܐܶܠܺܝܳܐ ܡܳܢܝܳܐ ܕܒܺܝܬܳܐ ܒܡܰܫܚܳܐ ܬܽܘܒ:
ܘܰܗܘܰܝ ܗܳܟܰܢ ܪ̈ܘܳܐ ܡܫܰܡܫܳܢ ܠܗܳܘ ܐܳܬܶܐ ܗ̱ܘܳܐ܀
ܠܒܰܪ ܡܶܢ ܒܶܝܬܳܐ ܝܽܘܡ ܡܶܬܢܳܐ ܒܥܳܠܡܳܐ ܠܳܐ ܐܺܝܬ:
ܘܠܳܐ ܠܟܽܘܠ ܡܶܬܢܳܐ ܠܒܰܪ ܡܶܢ ܒܰܝܬܳܗ ܕܗܳܝ ܐܰܪܡܰܠܬܳܐ܀
ܒܥܳܘܠܳܐ ܡܶܟܺܝ ܕܰܘܡܶܠ ܠܚܰܒܪܳܗ ܕܗܳܝ ܐܰܪܡܰܠܬܳܐ:
ܘܰܐܝܫ ܐܳܦ ܠܶܗ ܘܡܰܬܚܰܫ ܟܰܠܬܶܗ ܒܗܰܘ ܡܚܽܘܪܝܳܐ܀
ܘܡܶܢܬܶܗ ܕܡܶܢܝ ܘܰܐܚܪܺܝ ܒܪܰܬܶܗ ܡܶܫܚܳܐ ܦܰܬܳܐ:
ܕܶܝܢ ܐܰܠܳܗܳܐ ܕܚܰܝܳܐ ܗ̱ܘܳܐ ܕܰܡܢܳܬ̈ܳܐ܀

35 The boy, too, revived due to the protection of these symbols,
By means of Elijah, who carried the image of the Son of God.
So Elijah stretched himself out three times,
And the boy revived, and he gave him to his mother for her to be consoled by him.
The shadow[9] of the image of our Lord fell upon the dead child
40 And poured out Life onto the corpse for resurrection.

II. The Widow's Psalm

Elijah was victorious in the contest he had with Perdition,
In that with his zeal he took back the corpse from the teeth of Death.
The lamp of the bereaved woman, that had been dark, burned.
And enlightened everyone in the house who looked at it.
45 The dwelling resounded over the heir who had come back to new life,
And the woman rejoiced over the only child that she had been mourning.
Resurrection shone forth with love in the widow's house
And gave joy to those who had been saddened over the departed one.
The wailings and great weeping there grew silent,
50 While sounds of praise were heard from every mouth.
Elijah defeated Death and returned the dead child to his mother,
And the woman of symbols effusively sang a hymn of praise:

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[9] "Shadow" and "protection" (line 35) are the same word in Syriac, here meaning "foreshadowing" as well, of course.

35 ܘܛܠܐ ܕܡܢܗ ܩܪܪܐ ܚܕܐ ܐܘ ܠܗܒܐ:
ܥܒܕ ܐܠܗܐ ܕܢܛܪ ܪܘܪܒܗ ܕܒܪ ܐܠܗܐ܀
ܡܚܣ ܗ̱ܘܐ ܡܨܠܐ ܢܦܫܗ ܕܟܠܐ ܐܠܐ ܕܒܢܬܐ:
ܘܚܝܐ ܠܗܢܐ ܘܡܘܬܗ ܠܐܢܫ ܐܠܗܐ ܒܗ܀
ܢܦܠ ܠܗܢܘܢ ܕܪܘܪܒܗ ܕܡܢܗ ܟܠ ܗܘ ܡܢܬܐ:
40 ܘܐܠܝܐ ܡܢܐ ܠܟܠܗ ܕܡܠܟܐ ܠܟܠܢܫܐ܀
ܢܙܚ ܐܠܗܐ ܒܐܪܥܐ ܕܢܥܒܕ ܥܡ ܐܚܐܒ:
M8v ܕܡܢ ܟܠܗ ܡܢܬܐ ܕܡܘܬܐ ܡܠܟܐ ܡܛܠ ܟܗܢܘܗܝ܀
ܘܟܠ ܗ̱ܘܐ ܡܢܘܢ ܕܡܫܬܥܠܝܐ ܕܢܦܘܩܐ ܗ̱ܘܬ:
ܘܗܘ ܡܢܗ ܦܠܗ ܟܢܫܐ ܕܟܠܗ ܡܠܟ ܗ̱ܘܐ܀
45 ܘܟܡ ܠܗ ܠܘܡܪܐ ܒܢܬܐ ܕܦܢܐ ܠܚܣܢܐ ܡܢܝܢܐ:
ܘܥܒܕܐ ܐܠܝܐ ܠܚܣܝܕܘܗ ܕܐܟܠܐ ܗ̱ܘܬ܀
ܘܢܚ ܠܘܡܝܐ ܠܗ ܐܘܡܢܘܬܐ ܡܠܟܘܬܗ:
ܘܐܦܪܚ ܐܢܘܢ ܕܡܫܬܢܝܢ ܗ̱ܘܘ ܟܠ ܚܢܝܦܐ܀
ܡܠܦܢ ܬܠܡܝܕܐ ܘܟܗܢܐ ܙܕܩܐ ܕܐܝܟ ܗ̱ܘܐ ܠܗܘܢ:
50 ܘܡܩܕܫ ܢܒܝܐ ܡܢ ܟܠ ܦܘܪܫܢ ܡܫܬܡܗܪ ܗ̱ܘܘ܀
ܕܐܦ ܐܠܗܐ ܠܥܡܐ ܘܐܘܚܕ ܫܡܝܐ ܠܥܡܗ:
ܘܐܡܪ ܢܒܝܐ ܐܠܝܐ ܕܢܘܪܐ ܬܚܘܬܝܬܐ܀

"I bow down to you, O Prophet of the Lord, for when I had no hope
Hope shone for me in a resurrection, that I might be gladdened by it.
The bereaved house that Death has pulled down bows to you, my lord,
And has been renewed through you: its construction has risen from collapse.
My taste buds,[10] which—because of my son—Death embittered, bow down to you.
They have been sweetened through the resurrection revealed by you.
The dwelling that was left unoccupied by inhabitants thanks you, my Lord,
That the heir has returned from the realm of the dead to occupy it.
Let all Creation rejoice in you as I do, saint,
When you release for it, too, the knot in which it has been confined.
As my son returned, let the land's rain return to it,
And may it, too, like me, forget its suffering once it has achieved relief.
Just as you have made the bereaved woman rejoice over her beloved,
Let the fields, too, rejoice over their grain piles, because of you.
Just as the lamented child has been returned to his mother's bosom,
Let the farmer's threshing floor be returned by your hands.
Just as Life has come to the dead one through your petition,
Let your prayer bring rain and dew to a parched world.

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[10] This is a newly attested plural formation for this word, usually of feminine gender but with a masculine plural ending, which often appears as a plural *tantum* in the meaning "taste."

ܡܳܥܢܳܐ ܐܶܢܳܐ ܠܳܟ ܢܶܒܥܶܗ ܕܡܳܪܝܳܐ ܕܒܰܪ ܠܳܐ ܡܳܒܪܶܐ܆
ܕܢܳܚ ܟܰܕ ܡܒܰܪܳܐ ܒܡܶܕ ܢܽܘܗܪܳܐ ܘܐܶܬܚܙܺܝ ܒܶܗ܀
ܡܳܥܶܕ ܠܳܟ ܡܳܪܝ ܒܡܶܠܬܳܐ ܒܥܳܠܡܳܐ ܕܡܳܪܶܗ ܡܰܘܬܳܐ܆
ܘܒܳܟ ܐܶܬܚܰܝܠܳܐ ܡܳܢ ܒܢܰܝܢܶܗ ܡܶܢ ܡܫܰܘܚܠܦܽܘܬܳܐ܀
ܡܳܥܬܳܐ ܫܶܩܠܶܗ ܕܐܰܡܰܪ ܐܺܝܬܰܝ ܡܰܘܬܳܐ ܥܰܠ ܒܶܪܝ܆
ܘܒܢܳܡܽܘܣܳܐ ܕܢܳܚ ܡܶܢܳܟ ܫܰܡܠܝܰܬ ܐܶܢܽܘܢ܀
ܡܰܘܕܶܐ ܠܳܟ ܡܳܪܝ ܒܽܘܡܪܳܐ ܕܐܰܘܥܶܠ ܡܶܢ ܒܦܽܘܡܪܳܐ܆
ܘܐܶܬܳܐ ܢܽܘܪܳܐ ܡܶܢ ܒܶܝܬ ܡܰܬܠܬܳܐ ܕܢܰܚܶܬ ܒܶܗ܀
ܦܳܠܓܶܗ ܒܢܶܣܬܳܐ ܐܶܬܚܙܺܝ ܐܰܪܥܳܐ ܟܰܕ ܡܒܰܥܝܳܐ܆
ܟܰܕ ܐܶܬܪܳܐ ܠܶܗ ܐܳܦ ܠܶܗ ܡܛܪܶܗ ܕܥܰܠܡܳܐ ܒܶܗ܀
ܐܰܝܟ ܕܓܒܳܐ ܒܪܶܝ ܢܶܬܦܰܢܶܐ ܠܶܗ ܠܐܰܪܥܳܐ ܡܛܪܶܗ܆
ܘܐܶܬܛܰܠ ܐܳܦ ܩܰܒ ܢܶܦܫܶܗ ܐܶܬܚܙܺܝ ܗܳܘ ܕܘܡܝܳܐ ܠܶܗ܀
ܐܰܝܟ ܕܐܰܦܪܶܣܬܶܗ ܠܡܰܨܪܰܝܬܳܐ ܥܰܠ ܡܰܥܡܳܕܶܗ܆
ܢܰܦܩܰܬ ܠܳܟ ܐܳܦ ܡܥܰܠܬܳܐ ܒܨܰܝܕܳܩܽܘܬܶܗ܀
ܐܰܝܟ ܕܐܰܬܦܰܫ ܛܰܠܝܳܐ ܒܟܡܰܪܳܐ ܒܢܽܘܟܪܳܐ ܕܐܶܡܶܗ܆
ܢܶܦܩܰܬ ܠܶܗ ܐܳܦ ܠܐܰܡܪܳܐ ܐܽܘܪܚܶܗ ܟܰܐܝܢܳܟ܀
ܐܰܝܟ ܕܐܳܬܶܐ ܠܶܗ ܚܰܝܠܳܐ ܒܟܡܺܝܪܳܐ ܡܶܢ ܒܢܰܝܢܳܟ܆
ܐܶܬܬܰܐ ܙܟܰܘܬܳܟ ܡܶܛܪܳܐ ܘܛܰܠܠܳܐ ܒܥܳܠܡܳܐ ܕܫܰܡܶܫ܀

Just as you have supported me, support the land which is in distress,
And let there be release from its trouble just as there was for me.
And just as you have enriched[11] a mother with her son when you gave him to her,
Let your word grant the year a Spring full of blessings."

III. HOW THE BOY'S RESURRECTION WAS DESIGNED TO ENABLE ELIJAH TO RESTORE THE RAIN

Elijah is amazing: how far beyond the normal
Are his works, his affairs, and his deeds;
How he had acquired free access to God,
And how he was masterfully able to loose and to bind. Matt 16:19; 18:18
His soul was a pristine thing—a fountain of prophecy,
His spotless body—a pure shrine for divinity.
He obeyed God in whatever He commanded; and since he was prudent,
God also obeyed him, too, in whatever he said.
He bound the Heavens, and the Lord accepted and enforced his words.
He scourged the Earth and became like its Lord even though he was a servant.
He sought revivification of the dead, and made use of it like the Creator.
The heroic wrestler went down to Death, defeated it, and came back up.
He made flour spew out and multiplied the oil in an unnatural way,
At his word, something was made, and at his command he exhibited a type of Creation.
He performed new and wondrous things in the widow's house
And clearly perfected symbols of future events.

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[11] The text here is somewhat damaged and corrected, and also has what is now a superfluous, supralinear *rish*.

ܐܰܝܟ ܕܰܡܫܰܒܚܳܢ ܐܰܫܟܚܶܗ ܠܰܐܪܥܳܐ ܕܰܐܝܣܪܳܝܶܠ ܡܶܢܶܗ:
ܘܰܠܡܶܬܦܪܳܥܽܘ ܢܶܗܘܶܐ ܢܶܟܠܳܐ ܐܰܝܟ ܕܰܗܘܳܐ ܠܶܗ܀
ܘܰܐܝܟ ܕܰܐܬܚܰܠܰܘܪܶܗ ܠܳܐܬܳܐ ܒܟܶܪܶܗ ܡܶܢ ܡܶܬܒܰܠܥܺܝܢ ܠܶܗ:
ܒܰܟܝܳܬܳܐ ܐܳܬܳܐܬ ܡܰܟܠܳܝܳܐ ܢܶܫܡܳܐ ܕܰܡܛܰܠ ܠܗܽܘܢ܀
ܐܰܫܡܶܗ ܟܽܠܳܐ ܒܰܒܢܰܝ̈ܳܐܬܶܗ ܘܰܒܢܳܬ̈ܗܽܘܢ:
ܘܰܒܡܰܘܡܳܬ̈ܗܽܘܢ ܕܟܳܦܳܐ ܘܰܫܒܰܩ ܗܶܡ ܕܟܺܐܢܳܐ܀
ܘܰܟܦܢܳܐ ܩܫܳܐ ܗܘܳܐ ܦܽܘܪܫܳܢܳܐ ܙܒܰܢ ܟܽܠܗܽܘܢ:
ܘܰܐܩܺܝܡ ܐܰܚܺܝܣ ܢܶܒܝܳܐ ܘܰܐܬܚܰܦܶܪ ܡܰܢܺܝܢܶܗ܀
ܢܦܰܩ ܡܦܰܩܬܳܐ ܗܘܳܐ ܡܶܬܚܰܒܠܳܐ ܕܢܰܦܫܳܬܳܐ:
ܘܰܦܠܰܓܗ ܢܶܒܝܳܐ ܢܽܘܪܳܐ ܕܺܝܠܶܗ ܠܰܠܚܽܘܕܳܝܳܐ܀
ܚܰܣܶܡ ܠܰܐܠܳܗܳܐ ܒܰܟܽܠܗܶܝܢ ܕܚܰܫܒ ܘܦܽܘܠܚܳܢܳܐ ܗܽܘ:
ܐܳܦ ܐܰܠܳܗܳܐ ܡܰܥܒܕܶܗ ܐܳܦ ܠܶܗ ܥܰܠ ܗܽܘ ܕܰܐܡܰܪ܀
ܐܰܦܶܢ ܠܡܰܥܡܳܐ ܘܡܰܥܠܶܠ ܡܶܢܳܐ ܘܰܟܪܳܐ ܡܶܬܠܗܶܘܢ: M9r
ܢܰܣܶܒ ܠܰܐܪܥܳܐ ܘܰܐܝܟ ܡܶܢܶܗ ܗܘܳܐ ܡܶܢ ܟܒܺܝܪܳܐ ܗܘܳܐ܀
ܒܟܶܢܳܐ ܡܰܛܥܝܳܐ ܒܗܘܳܐ ܘܰܐܬܡܰܣܰܚ ܐܰܝܟ ܟܶܠܝܽܘܢܳܐ:
ܘܰܐܪܥܳܐ ܒܰܫܡܰܝܳܐ ܢܚܶܬ ܟܺܐܦܳܐ ܘܰܪܓܳܐ ܘܰܫܠܶܚ܀
ܐܰܝܟ ܡܰܫܡܳܐ ܘܰܐܫܦܶܠ ܡܰܫܠܳܐ ܘܰܠܳܐ ܒܰܫܺܝܢܳܐ:
ܒܚܰܠܬܳܐ ܟܒܶܪܳܐ ܘܰܒܦܽܘܩܕܳܢܶܗ ܒܰܪܺܝܟܳܐ ܡܰܗܺܝܢ܀
ܗܳܢܳܐ ܢܒܺܝܬܳܐ ܘܰܐܡܰܠܬܳܐ ܒܰܚܠܶܡ ܐܪܥܰܠܬܳܐ:
ܘܡܰܥܒܶܕ ܕܰܐܪܥܳܐ ܕܟܶܐܢܬܳܐ ܢܰܡܪܺܐܝܬ܀

Creation was desolate and thrown into famine, but he had steeled himself
And was enflamed with zeal and full of wrath against the evildoers.
Just then the Lord, who is full of compassion for Humanity,
Was moved by Pity to give ease to the Earth, which had been constrained.
His Compassion, which is always in Him, impelled him
To give Life to the wicked ones and apostates, even though they were unworthy.
He did not wish to compel His good servant in any way,
But He did wish to restore the Rain and the Dew.
The Prophet is dear to the Lord, and He does not compel him,
But the great Famine had desiccated the Earth and how could it last?
The Lord wished, without compelling that zealot,
To restore the Rain with his Love, which is extensive for Humanity.
He had taken the boy away—the son of the widow—as a kind of pledge
So that when he took him back, he, too, would give back the keys that he had taken.
He put the body in the house with him so that when he would hear
The sound of the wailings, his soul would feel pity for Humanity.
He also made him into a mourner for a dead person
And who tasted pain for that single boy, and stopped being so strong-willed.
When he asked God for the life of the dead one,
He softened, so that he, too, might show mercy to those who were beseeching him.

ܚܢܺܝܩܳܐ ܒܪܺܝܬܳܐ ܘܫܰܒܝܳܐ ܠܟܰܦܢܳܐ ܘܗܽܘ ܡܶܬܟܰܪܰܪ:
ܗܓܺܝܢ ܟܰܗܢܳܐ ܘܛܰܠܳܐ ܚܒܺܝܫܳܐ ܥܰܠ ܪ̈ܳܡܳܬܳܐ܀
ܗܳܦܶܟ ܡܛܳܪܳܐ ܘܛܰܠܳܐ ܪ̈ܳܣܣܶܐ ܥܰܠ ܐ̱ܢܳܫܽܘܬܳܐ:
ܘܠܳܐ ܒܶܗ ܚܰܝܠܳܐ ܕܢܰܪܰܘܰܚ ܠܰܐܪܥܳܐ ܕܰܨܗܺܝܳܐ ܗ̱ܘܳܬ܀
95 ܓܙ̈ܳܘܗ̱ܝ ܘܢܶܨܚ̈ܰܘܗ̱ܝ ܘܰܡܬܽܘܡܳܐܝܺܬ ܐܰܠܨܽܘܗ̱ܝ ܒܶܗ:
ܘܰܢܒܺܝܳܐ ܠܰܥ̈ܢܝܶܐ ܘܰܠܡܶܣܟܢ̈ܶܐ ܟܰܕ ܠܳܐ ܚܳܐܶܣ܀
ܠܥܰܒܕܶܗ ܛܳܒܳܐ ܕܢܶܓܪܳܐ ܒܫܶܒܛܶܗ ܠܳܐ ܙܳܟܶܐ ܗ̱ܘܳܐ:
ܘܢܰܛܶܠ ܗ̱ܘܳܐ ܡܶܛܪܳܐ ܘܛܰܠܠܳܐ ܐܳܦ ܟܺܐܦܳܐ ܗ̱ܘܳܐ܀
ܢܰܦܫܳܐ ܢܳܛܰܪ ܟܽܠܗܽܘ ܘܠܳܐ ܚܙܳܐ ܠܶܗ:
100 ܘܰܟܦܢܳܐ ܪܰܒܳܐ ܚܰܪܒܶܗ ܠܰܐܪܥܳܐ ܘܐܰܝܟ ܠܳܐ ܗ̱ܘܳܬ܀
ܘܙܳܟܳܐ ܡܳܪܝܳܐ ܕܟܰܕ ܠܳܐ ܚܙܳܐ ܒܗܽܘ ܛܰܝܒܽܘܬܳܐ:
ܢܶܛܰܠ ܡܶܛܪܳܐ ܒܚܽܘܒܶܗ ܕܪܰܘܰܚ ܙܶܒ ܐ̱ܢܳܫܽܘܬܳܐ܀
ܘܐܰܝܟ ܡܶܣܟܺܢܳܐ ܕܒܰܢ ܗ̱ܘܳܐ ܠܡܶܣܟܢܽܘܬܳܐ ܒܪܶܗ ܕܐܰܪܡܰܠܬܳܐ:
ܘܗܳܐ ܕܡܶܫܬܰܐܶܠ ܠܶܗ ܢܶܛܰܠ ܐܳܦ ܗܽܘ ܩܰܠܝܠܳܐ ܕܢܶܥܒܶܕ܀
105 ܐܰܪܡܶܠ ܥܰܠܺܝܡܳܐ ܚܰܡܪܶܗ ܒܥܰܡܠܳܐ ܘܗܳܠܶܐ ܘܰܡܫܟܶܢ ܗ̱ܘܳܐ:
ܡܶܠܠ ܬܰܠܡܺܝܕܳܐ ܐ̱ܪܓܶܫ ܢܰܦܫܶܗ ܥܰܠ ܐ̱ܢܳܫܽܘܬܳܐ܀
ܥܒܰܕܶܗ ܐܳܦ ܠܶܗ ܡܳܪܳܐ ܐܰܟܠܳܐ ܕܐܺܝܬ ܠܶܗ ܡܶܫܚܳܐ:
ܘܛܶܒܶܩ ܩܶܠܳܐ ܒܗܳܘ ܚܰܕ ܛܰܠܝܳܐ ܘܝܰܚ ܟܳܪܝܳܐ܀
ܟܰܕ ܫܳܐܶܠ ܗ̱ܘܳܐ ܢܰܦܫܶܗ ܕܡܶܫܬܳܐ ܡܶܢ ܐܰܠܳܗܳܐ:
110 ܐ̱ܬܪܰܡܺܝ ܗ̱ܘܳܐ ܕܐܳܦ ܗܽܘ ܢܶܣܒܶܩ ܥܰܠ ܫܳܐܠܬܳܐ܀

God depicted all of Creation in that widow,
So that when she was crying, his zeal would be pacified, and he would calm down.
And when he rejoiced at the resurrection of the dead one, and his mind calmed down,
The Lord commanded him to go and release the World that had been bound.
The Lord imposed a great debt upon him due to the dead one he had resurrected,
And then he spoke to him about the matter of the Rain that should be in the land.
He gave him a life, and he became obligated for an un-repayable favor,
So that when He did command him, he would be obliged to stop and obey.
Then when he had received the great gift and become obligated to God,
He commanded him to go and see Ahab, and for it to rain.

IV. AHAB AND OBADIAH SEARCH FOR ELIJAH, AND OBADIAH ENCOUNTERS HIM

The Prophet was inspired by divine revelation
And set his face to go and release the knot he had tied[12]
He left Sarephtha accompanied by heroism,
His soul filled with the great strength of accomplishment.
All of prophetic power was journeying with him,
And the man was enriched by the treasury of the divine Spirit.[13]
In him resurrection, whose beauty he had manifested, is lauded.
That new revival that he had revealed was supremely praiseworthy in him.

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[12] i.e., the binding of the Rain.
[13] See note to homily 114, line 366.

ܠܟܠܗ ܒܪܝܬܐ ܙܥ ܠܗ ܡܪܝܐ ܒܗܘ ܐܘܡܠܬܐ:
ܘܟܕ ܟܠܝܐ ܗܘܐ܂ ܐܡܛܪ̈ܘܗܝ ܗܘܐ ܛܠ̈ܠܗ ܕܢܘܚ܀
ܘܟܕ ܒܡܐܡܠܬܗ ܕܡܠܬܐ ܚܒܝܫ ܗܘܐ ܘܢܚ ܕܒܢܘܗܝ:
ܦܩܕ ܠܗ ܡܪܝܐ ܕܢܐܙܠ ܢܛܪܐ ܠܟܠܟܠܬܐ ܕܐܦܪ܀
115 ܓܒܝܗ ܡܪܝܐ ܕܢܗܘܒ ܫܒܩܐ ܒܥܡܠܐ ܕܐܚܝ:
ܘܟܕ ܐܡܪ ܠܗ ܥܡܪܗ ܕܫܡܝܐ ܕܢܗܘܐ ܥܠܘܗܝ܀
ܩܪܒ ܠܗ ܢܒܝܐ ܘܐܚܕ ܠܫܡܘܬܐ ܘܠܐ ܡܬܦܪܥܐ:
ܘܡܐ ܕܦܩܕ ܠܗ ܢܦܠܐ ܘܢܫܡܥ ܐܝܟ ܚܝܘܬܐ܀
ܘܟܕ ܡܘܬܒܠܐ ܕܚܠܐ ܚܩܠܐ ܗܘܐ ܘܐܚܕ ܠܐܠܗܐ:
120 ܦܩܕ ܠܗ ܕܢܐܙܠ ܢܚܙܐ ܠܐܚܐܒ ܘܢܗܘܐ ܡܛܪܐ܀
ܘܠܐ ܢܬܟܠܐ ܒܟܘܠܗ ܕܒܝܬܐ ܡܢ ܐܠܗܐ:
ܘܫܡ ܦܪܘܫܘܬܗ ܕܢܐܙܠ ܢܚܙܐ ܡܛܪܐ ܕܡܛܪ܀
ܢܦܩ ܡܢ ܨܪܦܬ ܟܕ ܟܠܝܐ ܠܗ ܓܢܒܪܘܬܐ:
ܘܡܟܝܟܐ ܢܦܫܗ ܚܝܠܐ ܪܒܐ ܕܟܢܘܪܬܐ܀
125 ܘܙܪܐ ܒܢܫܡܗ ܦܠܚܗ ܠܗܘܡܝܐ ܕܢܒܝܘܬܐ:
ܘܟܬܪ ܟܢܫܐ ܟܐܢܐ ܕܙܘܥܗ ܕܐܠܗܘܬܐ܀
ܘܡܬܡܟܟܐ ܒܗ ܚܝܠ ܡܫܝܚܐ ܕܢܩܝ ܦܘܪܢܗ:
ܘܙܡ ܒܗ ܘܡܟܝܟ ܗܘ ܢܘܡܘܣܐ ܚܕܬܐ ܕܐܝܢܫ܀

M9v

Death trembled before him when he saw that deed he had done,
While Life presented him with the crown of victory.
He was walking along confident of the revelation from God's realm,
Marching along heroically with his trust in the Lord.
The Prophet came, through the power of the Spirit, for Ahab to see him,
And a hidden divine plan[14] had summoned Obadiah to go out to meet him. 1 Kgs 18:7
Good news was given to the good man,
For he was worthy to bring the report of that saint.
A great famine had taken firm hold of the sinners in Samaria
And had prompted Ahab to go out to explore a world that had become desolate.
He took Obadiah along with him to go to see
If there was any place where any grass remained to sustain his horses.
The departure of the King gives witness to the severe famine,
Of the extent to which the life of the people and of the animals had been diminished.
He went out to explore near the water sources
To search for a little grass, but he did not find any.
The King lacked fodder to provide for his mules.
Who, then, had any bread in his house to sustain his children?
If the famine had not even left any hay in the King's palace,
Who, then, in the entire Land had bread left to provide sustenance?
Ahab's travel testified to the World's distress—
To the kind of extreme condition that humanity had reached because of that punishment.

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[14] For the full semantic force of *remzo*, see my note to *mimro* 112, line 128.

ܘܰܕܟܽܠ ܦܽܢܶܗ ܡܰܘܬܳܐ ܕܰܒܪܳܐ ܠܒܰܪܳܐ ܕܰܠܒܰܒ:
130 ܘܰܡܩܰܪܒܺܝܢ ܠܶܗ ܡܢ̈ܳܬܳܐ ܡܶܐܟ̈ܠܳܐ ܕܪ̈ܰܘܙܳܬܳܐ܀
ܘܟܽܠ ܥܶܒܺܝܕܳܐ ܕܥܰܡܶܗ ܠܶܟܽܘܬܳܐ ܡܫܰܡܶܫ ܘܡܶܫܬܰܡܠܶܐ:
ܘܰܒܠܘܳܥܬܶܗ ܕܡܽܢܝܳܐ· ܚܪܶܡ ܗ̱ܘܳܐ ܠܓܰܒܪܳܐܝܬ܀
ܐܶܠܳܐ ܗ̱ܘܳܐ ܢܒܺܝܳܐ ܒܚܰܝܠܳܐ ܕܪܽܘܚܳܐ ܕܢܶܬܚܰܘܶܐ ܐܰܝܟ:
ܘܡܶܛܪܳܐ ܟܠܝܳܐ ܦܳܪܳܐ ܠܥܘܠܡܢܳܐ ܘܢܶܦܽܘܫ ܠܐܽܘܪܚܶܗ܀
135 ܫܢ̈ܝܳܐ ܠܗܰܒܠܳܐ ܠܓܰܒܪܳܐ ܠܗܳܠܐ ܐܳܬܘܳܬܰܟ ܗ̱ܘܳܐ:
ܕܗܽܘ ܫܩܳܐ ܗܘܳܐ ܕܢܰܗܪܳܐ ܠܗܳܘ ܕܗܽܘ ܡܰܕܢܚܳܐ܀
ܟܦܢܳܐ ܪܳܒܳܐ ܒܥܰܡ ܗ̱ܘܳܐ ܒܡܫܰܡܪܶܢ ܟܽܠ ܒܰܩ̈ܠܳܐ:
ܘܪܳܫܡܶܗ ܠܐܰܝܟ ܢܦܰܘܫ ܢܰܦܫܳܘܪ ܟܽܠܡܳܐ ܕܒܪܳܐ܀
ܘܰܠܟܘܳܟܒܳܐ ܕܟܶܪ ܗ̱ܘܳܐ ܟܰܦܢܶܗ ܕܢܶܐܙܰܠ ܢܣܪܳܐ:
140 ܐܰܝܟ ܐܰܝܟ ܐܳܪܙܳܐ ܕܦܽܘܡ ܠܶܗ ܫܰܒܥܳܐ ܕܢܝܳܐ ܪܰܒܫܶܗ܀
ܗܽܘ ܡܰܦܩܰܢܶܗ ܕܡܰܠܟܳܐ ܫܽܘܪܳܐ ܠܟܰܦܢܳܐ ܪܰܒܳܐ:
ܕܒܰܥܳܐ ܠܓܰܒܽܘ ܗ̱ܘܰܘ ܡܢ̈ܳܬܳܐ ܕܐܶܦܩܳܐ ܘܡܰܢ̈ܬܘܳܬܳܐ܀
ܟܽܠ ܡܰܟܘܳܬܳܐ ܬܰܡܳܐ ܢܦܰܩ ܗ̱ܘܳܐ ܕܢܶܫܟܘܳܪ ܐܢܽܘܢ:
ܕܡܰܟܠܶܠ ܠܫܰܒܥܳܐ ܢܒܝ̈ܳܐ ܗ̱ܘܳܐ ܠܶܗ ܘܠܳܐ ܐܶܫܬܟܰܚ ܗ̱ܘܳܐ܀
145 ܠܡܰܠܟܳܐ ܒܥܰܡܪܳܐ ܣܳܥܰܪ ܗ̱ܘܳܐ ܘܢܳܦܶܩ ܠܒܰܥܠܕܒܳܒܰܘܗ̱ܝ:
ܒܥܶܠܬܳܐ ܕܡܶܢ ܟܰܕ ܐܰܝܟ ܗ̱ܘܳܐ ܠܓܰܒܪܳܐ ܕܢܶܐܡܰܪ ܠܥܰܒ̈ܕܰܘܗ̱ܝ܀
ܐܰܝܟ ܟܰܢܫܳܐ ܡܰܠܟܳܐ ܐܰܟܠܳܐ ܒܥܰܡܪܳܐ ܐܽܘܦ ܟܰܦܢܳܐ:
ܠܓܰܒܪܳܐ ܒܠܰܚܡ ܦܶܬ ܟܳܐܪܒܳܐ ܦܟܽܗ ܕܢܳܫܐ ܗܽܘܝܽܘܢ܀
ܐܶܬܦܪܶܫ ܕܐܶܡܰܪ ܟܽܠ ܐܶܬܠܒܶܫ ܕܒܰܠܟܳܐ ܫܘܳܪܳܐ:
150 ܘܰܠܐܒܪܳܐ ܡܢ̈ܬܳܐ ܦܠܰܓ ܐܶܬܦܢܳܐ ܒܦܽܘܡ ܡܰܪܙܘܳܬܳܐ܀

He sent out Obadiah, as care-taker of his household, 1 Kgs 18:3
So that he, too, would inquire if any remnant was still left in the World.
They divided up the traversed terrain as it is written
“The King on one, Obadiah on the other.” 1 Kgs 18:6
And since that overseer was close to Elijah
He sought and found a storehouse of Life for the whole World.
The heathen King sought fodder but did not find it,
While Obadiah—plenty, rain, and Life for the land.
He met up with Elijah, who was a treasury of all good things;
For whosoever respects the Lord’s believers—his way is clear.
The Lord had made him confident in what he had found
So that his word would be very supreme for many.
He was the overseer, but since he feared God,
He made it so that he would also be sensitive to where rain was.
He who had respected and sustained the Lord’s prophets 1 Kgs 18:4
Was worthy to find the treasure; but a sinner was not!
The man of faith, who was worthy to speak with him,
Saw Elijah and fell and prostrated himself, saying:
“Is that you, my master Elijah?” He saying to him: 1 Kgs 18:7
“Go and say to your master, Ahab, “Elijah is back!”” 1 Kgs 18:8
He said to him: “As the Lord, your God, my Lord, lives,
There is no nation or kingdom left in which we have not looked for you. 1 Kgs 18:10
King Ahab searched diligently for you throughout Creation,
Among nations and places, and all the ends of the Earth.

ܟܘܡܪܐ ܕܝܢ ܐܝܟ ܓܪܘܦܐ ܕܫܠܝܗ ܫܪܪ:
ܘܐܦ ܗܘ ܢܒܝܐ ܐܝܟ ܥܡܘܕܐ ܒܥܠܡܐ ܩܡ܀
ܘܦܠܚܘ [ܗܘܘ][1] ܒܗܘܢ ܐܘܪܚܐ ܒܝܣܪܐܝܠ ܐܝܟܐ ܕܡܠܟ:
ܡܠܟܐ ܚܒܝܪܐ ܘܗܘ ܟܘܡܪܐ ܠܐܦ ܥܠܝܢܬܐ܀
ܘܡܩܪܒ ܗܘܐ ܗܘ ܐܦ ܚܡܠܐ ܕܝܢ ܐܠܝܐ:
ܒܟܐ ܗܘܐ ܘܐܬܚܫܒ ܐܘ ܚܝܠܐ ܒܥܠܡܐ ܟܠܗ܀
ܡܠܟܐ ܚܣܝܐ ܒܫܡܝܐ ܒܟܐ ܗܘܐ ܘܠܐ ܐܬܚܫܒ ܗܘܐ:
ܟܘܡܪܐ ܕܝܢ ܫܡܝܐ ܘܡܛܪܐ ܘܡܢܬܐ ܠܐܪܥܐ܀
ܦܫܛ ܬܠܡܝܕܐ ܕܗܘ ܗܘܐ ܪܒܐ ܕܟܠ ܢܒܝܐ:
ܕܡܢ ܕܠܒܢܝܢܫܘܗܝ ܕܡܪܝܐ ܡܬܩܢ ܫܡܝܐ ܗܘ ܐܘܪܚܗ܀
ܒܟܐ | ܠܗ ܡܪܝܐ ܠܟܘܡܪܐ ܐܦܠܐ ܒܥܒܕܝ ܕܐܬܚܫܒ: M10r
ܕܐܬܚܙܝ ܕܡܐ ܒܡܠܬܗ ܫܡܝܐ ܟܠ ܫܡܝܢܐ܀
ܕܟܕ ܒܟܐ ܗܘܐ ܘܒܥܐ ܗܘܐ ܡܢ ܐܠܗܐ:
ܠܒܪܗ ܕܢܗܘܐ ܘ[ܠܐ]ܡܬܚܡܝܢܐ[2] ܘܡܛܪܐ ܕܗܘܐ܀
ܗܝܐ ܕܐܡܪ ܢܟܠܘܗܝ ܕܡܪܝܐ ܘܐܘܣܦ ܐܢܘܢ:
ܗܘ ܫܡܐ ܗܘܐ ܕܢܚܣ ܫܡܫܐ ܘܠܘܐ ܠܐ܀
ܠܒܪܐ ܡܗܝܡܢܐ ܕܫܡܐ ܗܘܐ ܠܗ ܢܟܠܐ ܠܡܘܬܗ:
ܣܓܕ ܠܐܠܗܐ ܘܢܦܠ ܘܫܒܚ ܟܕ ܐܡܪ ܠܗ܀
ܐܝܟ ܗܘ ܚܝܐ ܡܪܝ ܐܠܗܐ ܐܡܪ ܠܗ ܗܘ:
ܐܠܐ ܘܐܡܪ ܠܗ ܠܐܚܒ ܡܪܝ ܕܗܘܐ ܐܠܝܐ܀
ܐܡܪ ܠܗ ܗܘ ܚܝ ܗܘ ܡܪܝܐ ܐܠܗܝ ܡܪܝ:
ܘܠܐ ܦܫ ܛܠܐ ܐܘ ܡܛܪܬܐ ܘܠܐ ܒܡܠܬܝ ܒܗ܀
ܒܫܢܝܐ ܗܠܝܢ ܒܠܚܘܕ ܡܠܟܐ ܐܚܒ:
ܒܫܢܝ ܟܦܢܐ ܘܒܨܘܪܬܐ ܘܒܛܠܠ ܫܘܩܝܢ܀

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[1] The word ܗܘܘ has been omitted by *homoeoteleuton.* in the manuscript., but needs to be added for metrical reason.

[2] [ܠܐ] added [SAK] for both syntactic and metric reasons.

Now It seems to him as if you are no longer anywhere on Earth,
So how could I go and say 'Elijah is back!?'
The Lord's Spirit, which accompanies you, will take you away to hide you
Somewhere that I know not, and what will I do then?
The King will demand of me that I bring you just as I have seen you,
And when I am unable to do so, he will cut off my head on your account.
But master, I, your servant, am a worshipper of your God
Since my youth now, and I respect His prophets, too.
And when Jezebel pursued them in order to kill them,
Some of them I hid and sustained and kept alive to the best of my ability."

V.[15] THE TRUE REASON FOR THE FAMINE

Every punishment that God inflicts on human beings
Is actually merciful and serves some benefit.
The great famine that occurred in the World declared His message,
And there were those who heard what Ahab and Jezebel did not.
So as not to leave the World itself without any testimony of that,
He would remind it of His greatness by means of signs.
He made the Rain fall, but people forgot who was making it rain.
He withheld it from the Earth so that all would sense that He is in control.
Elijah served as a kind of go-between between Him and the Earth,
So that he could say the word and the World would understand who had said it.

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[15] A second hand indicates a stanza break in the manuscript at this point by means of duplicate quadruple dot.

175 ܐܰܝܟܳܐ ܕܟܰܢܟ ܐܰܝ̱ܟ ܗܽܘܡܳܐ ܟܰܠܘܒܳܐ ܡܶܣܬܰܟܪܳܐ ܠܶܗ:
ܘܰܐܝܟܰܢ ܐܺܙܰܠ ܐܻܡܰܪ ܐܶܢܳܐ ܕܗܘܳܐ ܠܰܐܠܳܗܳܐ܀
ܘܦܽܘܫܶܗ ܕܡܳܢܳܐ ܕܢܺܦܫܳܐ ܠܳܟ ܐܰܘܒܶܠ ܐܰܠܺܝܢ:
ܐܰܝܟܳܐ ܕܐ̱ܢܳܐ ܠܳܐ ܚܳܙܶܐ ܐ̱ܢܳܐ ܘܡܳܢܳܐ ܐܶܥܒܶܕ܀
ܘܐܳܟܶܠ ܡܳܟܠܳܐ ܟܺܐܢܶܐ ܐܰܝܟܰܢ ܐܰܝܟ ܕܫܰܠܝܢ:
180 ܘܠܳܐ ܡܨܶܐ ܐ̱ܢܳܐ ܦܳܫܶܩ ܠܶܗ ܕܢܺܚܣ ܡܶܫܬܰܠܛܽܘܢ܀
ܘܐ̱ܢܳܐ ܚܳܒܶܢ ܕܟܽܠ ܐ̱ܢܳܐ ܡܶܢܝ ܡܶܢ ܠܰܐܠܳܗܽܘܢ:
ܗܳܐ ܡܶܢ ܠܰܫܡܰܝܳܐ ܘܡܶܛܪܳܐ ܐ̱ܢܳܐ ܐܳܦ ܟܶܢܫܽܘܗ̱ܝ:
ܐܳܦ ܟܰܕ ܐܶܬܡܰܠܶܠ ܙܒܰܢ ܐܶܢܽܘܢ ܠܡܶܩܛܠܶܗ:
ܠܚܰܫܶܢ ܡܶܣܶܢܘܗܝ ܘܐܶܬܩܰܫܶܢ ܘܐܶܬܚܰܢ ܐܰܝܟ ܕܡܨܶܐ ܗ̱ܘܳܐ ܠܶܗ܀
185 ܩܳܠ ܡܶܢܙܰܘܬܳܐ ܕܙܳܘܳܐ ܡܶܢܝܳܐ ܠܚܰܝܽܘܬܳܐ:
ܙܶܢܝܳܐ ܡܰܟܝܳܐ ܘܰܠܢܰܘܗܪܳܐ ܡܫܰܡܫܳܐ ܠܶܗ܀
ܟܢܝܳܐ ܙܟܳܐ ܕܗܘܳܐ ܒܡܶܐܟܽܘܠܬܳܐ ܣܟܺܝܢܳܐ ܐܰܚܪܺܝ:
ܘܠܳܐ ܫܳܒܶܩ ܗ̱ܘܳܐ ܐܶܠܳܐ ܘܰܐܟܶܠ ܐܰܝܟ ܗܽܘ ܕܡܶܣܟܶܗ܀
ܘܠܳܐ ܢܶܣܒܰܥ ܗ̱ܘܳܐ ܘܠܳܐ ܡܶܣܬܰܪܘܳܐ ܒܡܶܐܟܽܘܠܬܳܐ ܢܰܦܫܶܗ:
190 ܟܰܕ ܐܶܬܬܳܐ ܡܰܟܠܶܐ ܗ̱ܘܳܐ ܠܶܗ ܟܽܠ ܕܟܽܘܬܶܗ܀
ܐܶܫܬܶܐ ܡܶܛܪܳܐ ܘܫܰܟܶܗ ܐ̱ܝܡܳܐ ܕܡܶܢܶܗ ܡܶܫܬܶܐ:
ܡܟܝܠ ܡܶܢ ܐܰܪܥܳܐ ܘܐܰܪܺܝܡ ܦܰܓܪܶܗ ܘܗܽܘܝܽܘ ܡܶܫܬܰܡܠܶܐ܀
ܡܶܢ ܠܰܚܡܳܐ ܐܰܝܟ ܡܰܠܰܐܟܳܐ ܩܳܡ ܠܶܗ ܠܐܰܪܥܳܐ:
ܘܢܺܐܡܰܪ ܡܰܠܰܐܟܳܐ ܘܢܰܩܺܝܡ ܠܰܚܡܳܐ ܘܡܰܝ̈ܳܐ ܐܰܡܪܶܗ܀

195 Had the Lord stopped the Rain without Elijah,
That the Rain had been hidden would have been known, but not who had stopped it.
So He sent His servant and he spoke the word, and everyone heard it,
So that the World would comprehend that the Lord's servant had bound up the Heavens.
And He hid away that servant in a wadi and in a widow's house
200 So that when they were searching for him the nations would learn why and how.
By means of the messengers that Ahab sent to the various places,
He made the man famous throughout the World against his will.
For who would have known that Elijah himself had bound up the Heavens
Other than the people and those of Ahab's entourage to whom he had spoken it.
205 When it had been stopped up for a long time, and there was no rain,
The peoples of the earth did not comprehend who had stopped it.
They had probably sacrificed to their gods and their images,
For each of them to produce rain in his own territory, but they were unable to.
The fact that Elijah had bound up the Heavens had not been heard,
210 For only the people of Ahab's entourage had heard it when he had spoken it.
And while the various places had gone mad over their graven images,
And each of them was summoning its own to bring rain,
Famine and apostasy were torturing the World—
Error was mixed in with the distress by which they were being strangled.

195 ܟܠܗ ܡܪܝܐ ܕܠܐ ܟܐܢܐ ܥܠܐ ܗܘܐ ܡܛܪܐ:
ܒܗܘܢ ܕܢܚܙܝܢ ܗܘܐ ܘܠܐ ܕܡܢܗ ܡܚܝܘܗܝ ܡܫܬܕܪܐ ܗܘܐ܀
ܠܟܒܪܗ ܢܦܩ ܘܐܡܪ ܡܫܠܡܐ ܘܡܫܒܚܗ ܛܠܝܬ:
ܕܢܚܙܐ ܒܚܡܬܐ ܕܟܒܪܗ ܕܡܪܝܐ ܡܫܚܐ ܐܡܪ܀
ܘܠܗ ܠܗܘ ܟܒܪܐ ܠܡܢܗ ܒܚܝܠܐ ܘܒܚܡܬ ܐܪܡܠܬܐ:
200 ܘܟܕ ܚܙܝܗ ܠܗ ܢܬܠܘܢ ܟܘܟܒܐ ܕܡܝܐ ܘܐܬܚܡ܀
ܒܗ ܐܬܚܙܝܬ | ܕܡܚܙܐ ܐܝܟ ܠܐܪܡܠܬܐ: M10v
ܐܫܬܡܥ ܠܡܠܟܘܬܐ ܒܒܝܬܐ ܗܠܝܢ ܕܝܠܐ ܙܥܘܪܐ܀
ܘܗܘ ܟܐܢܐ ܐܡܪ ܠܡܫܡܝܐ ܡܢ ܚܙܝܬ ܗܘܐ:
ܐܠܐ ܟܡܐ ܘܕܚܝܠ ܐܝܟ ܕܠܗܘܢ ܐܡܪ܀
205 ܘܟܕ ܐܬܥܠܠܬ ܘܫܢܝ ܙܒܢܐ ܘܥܠܬܗܘܢ ܡܛܪܐ:
ܘܡܢܗ ܕܡܚܝܘܗܝ ܟܘܟܒܐ ܕܐܪܥܐ ܠܐ ܢܫܬܡܥ ܗܘܘ܀
ܘܡܢ ܕܟܝܢܗ ܠܐܟܠܣܗܘܢ ܘܠܒܘܫܝܗܘܢ:
ܘܚܕ ܚܕ ܢܚܬ ܡܛܪܐ ܟܠܐܪܥܗ ܘܠܐ ܐܡܛܝ ܗܘܘ܀
ܗܘ ܕܟܐܢܐ ܐܡܪ ܠܡܫܡܝܐ ܠܐ ܡܫܬܡܥܐ ܗܘܐ:
210 ܕܕܚܝܠ ܐܝܟ ܡܫܡܗܘܢ ܠܥܠܡܐ ܟܕ ܐܡܪܢ ܗܘܐ܀
ܘܟܕ ܡܫܬܠܡܝܢ ܐܬܪܘܬܐ ܠܥܝܢܝܗܘܢ:
ܘܚܕ ܚܕ ܡܢܗܘܢ ܒܪܐ ܠܒܪܝܬܗ ܕܢܚܬܐ ܡܛܪܐ܀
ܘܡܫܡܫ ܠܗ ܠܥܠܡܐ ܟܠܗ ܘܡܘܬܪܢܐ:
ܘܡܢ ܐܪܥܐ ܚܟܡܬܐ ܠܡܚܢ ܕܚܝܩܝܢ ܠܗ܀

So then Ahab, threatening Elijah,
Sent to search for him among the nations in the wide World.
Providence forced him to send to the various regions
So that the Ends of the Earth would clearly learn the news of the Lord.
For when they were obliged to look for Elijah's whereabouts,
The nations of the Earth were asking, "Who is he,
And why are they searching for him so urgently?"
While those who had come from Ahab's entourage were explaining:
"He is a zealous Prophet of God's house,
From that nation that the Lord brought up from the midst of Egypt.
Between him and the King there was a quarrel and he got angry,
So he has bound up the Heavens and fled, letting the Earth dry up.
He fervently swore by the life of his Lord and stopped the rain,
And if he does not give the order, it will never again fall upon Creation."
A new message was proclaimed among the heathens,
So that all Creation would comprehend who had stopped the rain.
Ahab sent the Lord's message to the various regions
And by means of his messengers taught them the reason for the famine.
Jezebel's workers did a great thing for Elijah,
She paid the wages, while he became famous among the nations.
While decreeing that he must come and release the heavens that he had bound,
They filled the Earth with all of his valiant accomplishments.

ܗܳܝܕܶܝܢ ܐܳܦ ܟܰܕ ܓܳܪܶܫ ܗ݇ܘܳܐ ܥܰܠ ܐܶܠܺܝܳܐ:
ܥܰܒܰܪ ܢܶܒܥܽܘܗ̱ܝ ܟܝܳܢܶܗ ܢܒܺܝ̈ܶܐ ܒܒܰܩܥܳܬܳܐ ܘܪ̈ܳܡܳܐ܀
ܡܕܰܒܪܳܢܽܘܬܳܐ ܕܰܓܠܳܬܶܗ ܢܣܰܒ ܠܳܐܬܘ̈ܳܬܳܐ:
ܕܢܶܬܠܰܒܫܽܘܢ ܡܦܰܩܳܐ ܡܶܫܪܝܳܬܶܗ ܘܡܶܕܢܳܐ ܢܶܬܗܰܢܶܐ܀
ܡܚܰܫܶܒ ܗ݇ܘܳܐ ܓܢܳܐ ܥܰܠ ܐܶܠܺܝܳܐ ܕܢܶܣܒܶܗ̱ ܐܰܝܟܳܐ:
ܘܰܡܫܰܠܶܡ ܗ݇ܘܳܐ ܢܳܡܽܘܣܳܐ ܕܰܐܒܳܗ̈ܳܐ ܘܡܶܢܶܗ ܗܘܳܐ܀
ܘܫܡܰܝܳܐ ܗ݇ܘܰܝ ܥܳܠܡܳܐ ܘܗܽܘܝ ܢܺܝܪܳܐ ܠܘܳܬܗܽܘܢ ܢܶܬܚܰܦܰܟ:
ܘܰܡܫܰܡܠܶܐ ܗ݇ܘܳܐ ܗܽܘܟܶܝܢ ܕܐܰܒܶܗ ܡܶܢ ܒܶܬܪ ܐܶܢܳܫ܀
ܓܰܒܪܳܐ ܢܒܺܝܳܐ ܗ݇ܘ ܚܰܕ ܠܥܰܡܳܐ ܘܟܽܠܶܗ ܥܳܠܡܳܐ:
ܟܶܕ ܗܽܘ ܚܰܝܠܳܐ ܘܰܐܒܝܕ ܡܢܝܳܐ ܡܶܢ ܓܶܒܶܗ ܡܪܰܘܡ܀
ܥܶܠ ܠܶܗ ܠܥܳܠܡܳܐ ܕܗ݇ܘܳܐ ܡܳܪܽܘܬܳܐ ܘܰܫܠܰܛ ܘܓܙܪܶܗ:
ܘܰܐܡܰܪ ܠܶܗ ܥܰܡܳܐ ܘܰܟܢܰܫ ܐܶܢܫܺܝܢ ܐܽܘܪܚܳܐ܀
ܡܰܝܳܐ ܢܰܦܫܳܐ ܒܢܶܫ̈ܐ ܡܶܢܶܗ ܘܰܟܠܳܐ ܡܫܰܪܝܳܐ:
ܘܰܐܠܳܐ ܦܩܰܕ ܠܶܗ ܬܽܘܒ ܠܳܐ ܢܫܶܠ ܥܰܠ ܒܢܰܝ̈ܢܳܫܳܐ܀
ܗܳܟܰܢܳܐ ܚܙܳܐ ܟܝܳܢܶܗ ܢܒܺܝ̈ܶܐ ܡܢܰܗܪܳܐ ܗ݇ܘܳܐ:
ܘܒܳܬܪܶܗ ܒܢܰܝܳܐ ܐܶܬܪܰܚܰܩ ܡܶܢܶܗ ܘܠܳܐ ܡܢܰܗܪܳܐ܀
ܠܶܗ ܕܫܡܰܝܳܐ ܚܙܳܐ ܐܳܦ ܠܳܐܬܘ̈ܳܬܳܐ:
ܘܰܫܟܰܚ ܐܶܢܽܘܢ ܒܥܶܠܠܶܗ ܘܰܫܡܰܝܳܐ ܕܟܺܝܪ ܐܶܬܪܰܟܒܽܘܗ̱ܝ܀
ܦܬܰܟܪܶܗ ܘܶܐܬܬܟܶܠ ܒܓܰܒܪܳܐ ܪܰܒܳܐ ܒܰܒܶܗ ܠܶܐܠܺܝܳܐ:
ܢܽܘܟܳܠ ܐܰܓܪܳܐ ܘܗܽܘ ܐܶܬܚܙܺܝ ܟܝܳܢܶܗ ܢܒܺܝ̈ܶܐ܀
ܟܰܕ ܓܪܺܝܫܺܝܢ ܠܶܗ ܢܺܐܬܶܐ ܢܽܘܪܳܐ ܡܫܰܡܝܳܐ ܘܶܐܡܰܪ:
ܡܶܠܬܶܗ ܠܐܽܘܪܚܳܐ ܦܠܰܓ ܢܺܝܪܬ̈ܳܐ ܕܓܰܢܒܪܽܘܬܶܗ܀

The pagans learned who had taken an oath and held back the rain,
And they gave up calling upon their gods.
They learned the reason—who it was who was responsible for the distress,
And they were seeking him to bring back the rain he had stopped by his oath-taking.
The whole Earth had learned who it was that stopped the rain
And this alone it was that had been asked from the start.
“My master has not left a nation or kingdom on Earth
Where he did not look for you to release Creation that you have bound.” 1Kgs 18:10
While he was looking for Elijah in the various regions,
Ahab taught the whole Earth, which had previously been ignorant, about him.
All the while he was hating him, and looking hard for him, and threatening him,
He recounted his might, his strength and his valor to the regions.
The Lord’s faith was sung of among the heathens,
And unintentionally they taught the Earth who its Lord was.
The World became aware of that which it was necessary to recognize:
Who it was who brings down the rain and the dew upon Creation.

VI. ELIJAH CONFRONTS AHAB: “YOU ARE THE TROUBLER OF ISRAEL”

Then, when all of Creation had become aware of him, the Prophet came
And met Obadiah the overseer, as we have said.
He sent him to tell his master Ahab, “Elijah is back,”
And that is the reason why it tells what happened the way it did.
“My master has not left a nation or kingdom on Earth
Where he did not look for you, and each land denied that you were there.

ܢܶܠܦܘ ܫܡܰܝܳܐ ܘܡܶܢܶܗ ܢܒܳܥܳܐ ܘܟܠܳܐ ܡܶܛܪܳܐ:
ܘܐܰܪܥܳܐ ܐܚܺܝܕܳܐ ܘܠܳܐ ܢܒܰܥ ܗ̱ܘܳܐ ܠܐܰܟܳܠܰܝܗܘܢ܀
ܢܶܠܦܘܢ ܒܟܺܐܒܳܐ ܕܰܐܬܒܰܥ ܡܶܢܶܗ ܗ̱ܘܳܐ ܐܳܘܟܳܠܳܐ:
ܘܠܶܗ ܒܰܥܝܢ ܗ̱ܘܰܘ ܢܶܚܬܳܐ ܡܶܛܪܳܐ ܘܰܫܡܳܐ ܘܰܦܠܰܚܘܗܝ܀ 240
ܒܟܽܠܗ̇ ܐܽܘܪܚܳܐ ܢܟܰܦ ܡܶܢܶܗ ܘܟܠܳܐ ܡܶܛܪܳܐ:
ܘܗܘܳܐ ܒܰܠܚܽܘܕ ܡܫܰܠܡܳܢܳܐ | ܗ̱ܘܳܐ ܡܶܢ ܣܘܽܪܳܢܳܐ܀
ܠܳܐ ܟܶܐܢ ܥܒܶܕ ܡܳܪܝ ܟܕ ܝܳܐ ܒܐܽܘܪܚܳܐ ܐܳܘ ܡܰܥܠܰܝܬܳܐ:
ܘܠܳܐ ܒܥܳܐ ܬܶܐܒ ܘܬܶܐܡܪܳܐ ܒܢܰܦܫܳܐ ܘܐܶܫܬܪܳܐ ܠܟܘܢ܀
ܒܟܽܠܶܗ ܐܽܘܪܚܳܐ ܘܠܳܐ ܙܳܕܶܩ ܗ̱ܘܳܐ ܠܟܽܠܟ ܐܳܦ: 245
ܥܰܠ ܐܶܠܝܳܐ ܟܶܐܢ ܗ̱ܘܰܘ ܠܶܗ ܒܐܳܬܘܳܬܳܐ܀
ܟܶܐܢ ܫܢܳܐ ܠܶܗ ܘܰܡܥܰܕܶܕ ܠܶܗ ܘܰܡܫܰܠܶܡ ܠܶܗ:
ܫܰܠܡܘ ܘܒܽܘܡܢܶܗ ܘܰܡܝܰܬܪܘܬܶܗ ܬܳܐ ܠܐܰܪܥܳܐ܀
ܘܰܡܫܰܠܡܶܗ ܘܰܡܪܝܳܐ ܒܫܢܰܝܳܐ ܡܶܬܕܰܡܪܳܐ ܗ̱ܘܳܐ:
ܘܟܶܐܢ ܠܳܐ ܙܳܟܶܐ ܠܟܶܐܦܘܗ̇ ܠܐܰܪܥܳܐ ܘܡܶܢܶܗ ܡܳܪܳܗ܀ 250
ܗܳܢܳܐ ܕܰܐܠܟܶܐ ܗ̱ܘܳܐ ܢܰܦܫܶܗ ܒܟܶܐܦܳܐ ܐܰܪܥܶܗ ܗ̱ܘܳܐ ܠܶܗ:
ܘܡܶܢܶܗ ܡܰܚܒܶܠ ܡܶܛܪܳܐ ܘܛܰܠܠܳܐ ܥܰܠ ܒܢܰܝܢܳܫܳܐ܀
ܘܰܐܬܳܐ ܢܒܺܝܳܐ ܟܶܐܢ ܙܰܥܶܦ ܒܶܗ ܒܢܰܝܢܳܫܳܐ ܟܽܠܗܘܢ:
ܘܒܰܚܘܳܒܳܐ ܕܰܒܢܰܝܢܳܫܳܐ ܦܶܩܰܕ ܐܰܝܟ ܕܰܐܡܰܪ܀
ܡܰܕܪܶܗ ܕܢܶܐܡܰܪ ܠܐܰܚܰܒ ܡܳܪܶܗ ܕܗܽܘ ܐܶܠܝܳܐ: 255
ܘܰܡܢܳܐ ܗܽܘ ܟܝܳܢܳܐ ܐܝܬ ܗ̱ܘܳܐ ܗܽܟܰܢ ܐܰܝܟ ܕܰܐܬܬܰܩܰܢ܀
ܠܳܐ ܟܶܐܢ ܥܒܶܕ ܡܳܪܝ ܟܕ ܝܳܐ ܒܐܽܘܪܚܳܐ ܐܳܘ ܡܰܥܠܰܝܬܳܐ:
ܘܠܳܐ ܒܥܳܐ ܬܶܐܒ ܘܰܥܒܰܕ ܐܽܘܪܚܳܐ ܕܠܶܗ ܟܶܐܦ ܐܰܝܟ܀

And if I say ‘Elijah is back!’ and then you disappear,
King Ahab, who insists on seeing you, will cut off my head!”
The elect one said, “As my Lord lives, I shall see him this day!”
So the servant came and told the King, “Elijah is back”
Then the heathen grew upset and came to meet that zealot.
The wicked one saw and rebuked that righteous one.
“Are you the one who has upset the entire Earth
So that Israel is actually howling because you have troubled it?” 1Kgs 18:17
Elijah, the elect one, answers, “I am not the troubler of Israel,
But you and your Father’s house, too, have troubled it. 1Kgs 18:18
You abandoned the Lord and did not walk by his commandments.
You loved Baal and diligently practiced paganism.
Jezebel has troubled the entire Land with sacrificial altars.
She was the reason, through her great sin, for the World to be destroyed.
Now it is through you and your evil that Israel is troubled,
And through your paganism, whose smoke has even reached Heaven.
Through the images you erected, the altars you built and the sacrifices you offered,
With the wickedness you performed, the wife you took, and everything that you did,
With the altars to the devil-spirits that you supported having gone insane,
And through the offering tables to the demons that you erected along with your spouse—
You are the troubler—with your deeds and your businesses,
It is not I, surely, who troubled the Land, the way you say!”

ܘܠܝ ܐܡܪ ܐ̱ܢܐ ܕܗܘܐ ܐܠܗܐ ܘܡܫܬܥܒܕܐ ܠܟ:
ܦܘܫ ܠܗ ܙܡܢ ܐܝܟ ܡܠܟܐ ܕܟܠܐ ܚܝܠܝ܀
ܐܡܪ ܥܡܐ ܕܚܣ ܗ̱ܘ ܡܪܝܐ ܕܩܘܡ ܐܚܝܗ̱ܘܢ:
ܘܐܬܐ ܓܒܪܐ ܘܩܡ ܠܡܠܟܐ ܕܗܘܐ ܐܠܗܐ܀
ܘܐܬܬܙܝܥ ܚܝܠܐ ܘܐܬܐ ܠܐܘܪܚܗ ܕܗܘ ܢܒܝܐ:
ܘܚܙܝܗ̱ܝ ܘܥܒܪ ܗܘ ܙܒܢܐ ܒܗܘ ܪܘܡܐ܀
ܐܝܟ ܗ̱ܘ ܗܘܐ ܕܗܦܟܐ ܠܝ ܐܘܪܚܐ ܦܬܚܗ:
ܘܐܦ ܝܣܪܐܝܠ ܡܛܠܠ ܡܢܝ ܟܠܐ ܕܣܢܐܘܗ̱ܝ:
ܐܡܪ ܥܡܐ ܐܠܗܐ ܐ̱ܢܐ ܠܗ ܕܒܘܝܐ:
ܠܝܣܪܐܝܠ ܕܝܢ ܐܝܟ ܕܣܢܐܘܗ̱ܝ ܐܦ ܥܠ ܐܚܘܗ̱ܝ܀
ܠܟܡܪܐ ܫܡܠܗ̇ ܘܒܦܘܡܗ̱ܘܢ ܠܐ ܢܫܡܠܗ̇:
ܟܠܐ ܙܫܡܠܗ̇ ܘܒܢܦܘܬܐ ܐܬܦܢܝܘܗ̇܀
ܐܡܦܠܠ ܕܚܝܠ ܠܐܘܪܚܐ ܦܠܚܗ ܟܬܟܘܬܐ:
ܗܝ ܗܘܬ ܢܟܠܬܐ ܕܚܪܒ ܟܠܟܠܐ ܒܥܘܠܗ ܙܟܐ܀
ܟܝ ܗ̱ܘ ܗܘܐ ܕܟܢܫ ܝܣܪܐܝܠ ܘܒܥܒܕܘܗܝ:
ܘܒܣܦܬܗܝ ܕܐܦ ܠܥܡܐ ܡܗܠ ܐܬܢܗ܀
ܒܢܒܝܐ ܕܐܬܡܠܟ ܒܥܕܢܐ ܕܚܝܠܟ ܒܕܒܝܪܐ ܕܐܬܦܡܟ:
ܒܪܘܡܐ ܕܦܟܫܟ ܟܠܝܒܬܐ ܕܢܦܚܟ ܒܦܟܠܗܘܢ ܕܫܡܝܐ܀
ܟܬܟܘܬܐ ܕܙܝܩܐ ܕܐܬܦܢܟ ܟܕ ܡܫܒܠܬܟ:
ܘܒܦܠܬܪܐ ܕܦܠܐܪܐ ܕܐܬܦܢܟ ܟܡ ܟܪܐ ܘܥܠܝ܀
ܕܟܘܝܐ ܐܝܟ ܟܟܬܒܬܝ ܘܒܪܟܬܝ:
ܠܗ ܟܪܢ ܐ̱ܢܐ ܕܚܙܝܟ ܠܐܘܪܚܐ ܐܝܟ ܕܐܡܪ ܐܝܟ܀

VII. THE PROPHET DEMANDS A CONTEST ON MOUNT CARMEL

It was splendid of that unwavering man to be speaking
Openly and unafraid before that pagan!
Of what account was the King's crown to that mighty one
Whose own crown was God, and is unfailing?
285 A man upon whose tongue the life of the World depends—
Why would he fear a ruler who is like a passing shadow?
He who was speaking with righteousness would not be frightened
Of that King whose heart had been captivated by paganism.
"You and your Father's house troubled Israel" he said to him,
290 "Inasmuch as you went after Baal and loved him.
So now, O King, send word to gather the entire nation
To Mount Carmel so that there can be a test of Truth.
Send word to bring the prophets of Baal and the other religions
So we can see, before everyone, in which one and where the Truth lies."
295 Ahab heard what Elijah said to him
And quickly sent word to gather the entire nation.
Along with the King's command that had gone out to the Hebrews,
They also heard the news: "Elijah is back!" and gathered in great numbers.
Long-awaited good news was heard,
300 And that made the entire nation gather without delay.
The region heard "Elijah is back" and applauded
That they would come and see him—the rain, as well—after such a long time.

ܡܦܩܕ ܗܘܐ ܠܗ ܠܗܘ ܡܫܪܝܐ ܕܡܣܬܟܠ ܗܘܐ:
M11v ܒܥܠܝܬܐ ܐܦ̈ܐ | ܩܕܝܫ ܗܘ ܢܟܦܐ ܘܠܐ ܕܚܠ ܗܘܐ܀
ܥܢܐ ܚܠܒ ܗܘܐ ܬܓܐ ܕܡܠܟܐ ܠܗܘ ܒܪ̈ܝܐ:
ܕܬܓܗ ܘܡܠܟܗ ܟܠܝܠܐ ܗܘܐ ܘܠܐ ܢܦܠ ܗܘܐ܀
285 ܟܐܦܐ ܕܫܡܫ ܥܬܐ ܘܒܠܒܐ ܒܪܝܫ ܠܥܡܗ:
ܠܥܡܝ ܢܕܚܠ ܗܘܐ ܡܢ ܦܘܠܚܢܐ ܕܐܝܟ ܛܠܠܐ ܗܘ܀
ܠܐ ܕܚܠ ܗܘܐ ܕܡܣܬܟܠ ܗܘܐ ܒܪܘܚܦܘܬܐ:
ܩܕܝܫ ܗܘ ܡܠܟܐ ܕܒܚܨܝܦܘܬܐ ܥܒܕ ܗܘܐ ܠܟܠܗ܀
ܐܝܟ ܕܥܒܕ ܐܚܐܒ ܘܟܐܢܐ ܠܡܠܟܘܬܐ ܐܡܪ ܗܘܐ ܠܗ:
290 ܥܠ ܕܐܬܟܠܬܗ ܒܥܠ ܟܠܐ ܘܡܫܢܝܢܘܬܗܘܢ܀
ܘܗܘܐ ܡܠܟܐ ܫܕܪ ܒܬܪ ܚܝܠܐ ܩܠܗ:
ܠܛܘܪܐ ܕܟܪܡܠܐ ܕܐܝܬܘܗܝ ܚܕܟܐ ܕܡܪ̈ܥܝܬܐ܀
ܫܕܪ ܐܠܦܐ ܢܟܬܐ ܕܟܠܠܐ ܘܪܘܚܢܝܬܐ:
ܘܢܚܬܐ ܒܡܢܗ ܘܐܡܕܗ ܦܘܩܕܢܐ ܠܗܢܝ ܡܫܬܢܝܬܐ܀
295 ܘܡܛܐ ܐܢܘܢ ܡܢ ܐܠܗܐ ܐܝܟ ܕܐܡܪ ܠܗ:
ܘܫܕܪ ܢܘܪܐ ܩܠܗ ܢܘܪܐ ܡܟܠܝܐ܀
ܟܕ ܦܘܩܕܢܗ ܕܡܠܟܐ ܕܢܦܩ ܥܠ ܥܒܕܘܗܝ:
ܫܡܥܘ ܐܦ ܗܢܐ ܕܗܘܐ ܐܠܗܐ ܘܢܚܬ ܐܟܠܬܗܘܢ܀
ܫܕܪܐ ܬܪܝܢܐ ܠܢܘܚܪܐ ܕܚܠ ܐܠܡܫܒܬ ܗܘܐ:
300 ܘܐܦ ܥܢܫܬܗ ܠܥܕܬܗ ܢܘܪܐ ܘܠܐ ܐܘܚܢܐ܀
ܫܡܥ ܗܘܐ ܐܠܗܐ ܘܗܘܐ ܐܠܗܐ ܘܢܦܩ ܢܦܩܐ:
ܘܐܬܐ ܢܚܬܘ ܐܝܟ ܕܟܠܡܝܢܐ ܠܢܘܚܪܐ ܕܚܠܐ܀

The Prophet had been in hiding—the rain along with him; so when it was heard
That the Prophet was returning—those who heard longed for him and the rain,
Elijah's name and order made the people gather,
And the crowds thronged together on the mountain where they had gathered.
The King had summoned them to bring them to Elijah,
So who would stay behind after such news and such an order?
The Hebrews assembled on account of the King, for no one
Would violate his order, and to see the Prophet again.

VIII. ELIJAH CHASTISES THE PEOPLE AND SETS UP THE TEST

So there was a great festive assembly of the whole nation upon the mountain,
The tribes organized themselves, and the land was full of their groups.
The prophets of Baal and the other religions assembled into cohorts,
And then Elijah stood—all by himself—to speak.
The diligent shepherd, concerned over his flock,
Gathered all of them to show them who their lord was.
The zealot stood up and spoke out with great power
To the Hebrews who had gathered on his account:
"How long are you going to be divided into factions,
Some of you the Lord, some of you Baal led to his honor.[16]

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[16] The text here is difficult. In the manuscript the letters are written possibly with a bit of extra space between the *olaph* and the *yodh*, and with a diacritical dot beneath the *qoph*, thus indicating a reading "he did not honor him;" but this makes little sense.

ܚܢܝܩ ܗ̱ܘܐ ܢܒܝܐ ܘܡܛܪܐ ܥܡܗ ܘܟܕ ܐܬܥܟܒ:
ܕܐܬܐ ܢܒܝܐ ܠܗ ܘܠܡܛܪܐ ܫܪܐ ܡܚܒܘܫܝܐ܀
ܫܡܥܗ ܕܐܠܝܐ ܩܪܝܗ ܠܥܒܕܐ ܥܡ ܦܘܩܕܢܐ:
ܘܫܕܪܗ ܒܥܐ ܚܕܪܐ ܒܛܘܪܐ ܘܐܫܟܚܗ ܠܗ܀
ܗܢܐ ܠܡܢܘܗܝ ܡܠܟܐ ܕܢܫܐܠ ܐܢܘܢ ܪܕܝ ܐܠܝܐ:
ܘܟܕ ܦܠܛ ܗ̱ܘܐ ܡܢ ܗܘ ܡܫܟܢܐ ܘܡܢ ܦܘܩܕܢܐ܀
ܡܛܠ ܡܠܟܐ ܕܠܐ ܐܝܬ ܢܥܒܪ ܥܠ ܦܘܩܕܢܗ:
ܘܕܚܠܘܗܝ ܗ̱ܘܘ ܐܬܘ ܠܢܒܝܐ ܕܢܫܩܗ ܠܒܪܝܬܐ܀
ܘܗܘܐ ܒܛܘܪܐ ܣܓܝܐ ܙܒܢܐ ܕܠܘܬܗ ܥܒܕܐ:
ܘܫܕܪܗ ܡܫܬܐ ܘܡܠܟܐ ܐܘܪܚܐ ܡܢ ܥܘܕܪܢܘܗܝ܀
ܘܫܕܪܗ ܒܥܐ ܢܒܝܐ ܕܒܥܠܐ ܘܕܢܚܠܬܐ:
ܘܩܡ ܐܠܝܐ ܗܘ ܠܡܫܟܚܘܗܝ ܠܡܩܛܠܗ܀
ܙܒܢܐ ܣܓܝܐܐ ܕܒܛܝܠ ܗ̱ܘܐ ܠܗ ܥܠ ܡܪܥܝܬܐ:
ܩܕܫܗ ܠܦܠܚܗ ܕܢܚܘܐ ܠܗ ܘܡܢܬܗ ܡܪܗ܀
ܥܡ ܛܥܢܐ ܘܐܪܗܛ ܡܠܟܗ ܒܚܝܠܐ ܪܒܐ:
ܪܕܝ ܥܒܕܝܐ ܘܐܫܟܚܗ ܗ̱ܘܐ ܡܫܟܚܘܗ܀
ܟܪܝܐ ܠܐܚܐܒ ܗܐ ܦܠܚܝܢ ܐܝܠܝܢ ܠܡܫܝ̈ܚܐ:
ܘܡܫܟܚܝܢ ܡܢܝܐ ܘܡܫܟܚܝܢ ܟܠܐ ܕܙܢ ܠܐܦܝܗ܀

Since the nation is one, children of the same great, just man.
Why should you disagree over gods and lords?
Agree to worship a single God, wherever He may be,
And do not let your congregation be scattered into many parts.
Do not be split into two groups over religion:
Either join God or Baal!
Let the Lord and Baal come down for a contest witnessed by your ranks,
And whoever is victorious—He shall lead you and you shall go with Him!
Take one victor from the contest when He becomes known,
And let Him be you Lord, Leader, and even God!
Chose one supreme one from the struggle, once He has triumphed,
And let the entire nation be His and not be divided!
Either all of you come after the Lord, if he is God,
Or all of you go after Baal, if he should prove victorious.
Let there be a trial in which the Lord and Baal are tested,
And the one who shows proof of his strength shall lead the nation!
Let there be a miraculous spectacle here today,
And let the one who is God reveal Himself by might!"

IX. THE GREAT CONTEST IS PREPARED

The despicable, adultery-loving congregation listened, and was silent,
For it was unable to justify its corruptness.
It had never consented to love only One,
For the eye of that image-lover was always cast upon many.
And since the Prophet had told it to choose one True Being,
That despicable one would not agree to speak with him.

ܒܬܪ ܚܕ ܥܕܢܐ ܫܐܠܐ ܩܪܐ ܕܚܕ ܗ̱ܘ ܥܡܐ:
ܠܗܘܢ ܠܐܦܠܓܗܘܢ ܥܠ ܐܠܗ̈ܐ ܘܡܪ̈ܘܬܐ܀
M12r ܒܚܕ ܐܠܗܐ ܗܝܡܢܘ ܟܐܢܘܬܐ ܐܡܪܐ ܘܐܬܚܙܝܘ:
ܘܡܫܡܠܝܘܬܗܘܢ ܠܐ ܐܬܒܪܝ ܥܠ ܗܝܡܢܘܬܐ܀
325 ܥܠܝܗܘܢ ܒܢܝ̈ܢ ܠܐ ܐܫܬܪܪܘ ܥܠ ܕܝܢܐ:
ܐܘ ܠܐܠܗܐ ܐܘ ܠܗ ܠܒܥܠܐ ܒܚܕ ܐܬܢܩܦܘ܀
ܒܕܪܐ ܢܚܙܘܢ ܡܪܝܐ ܘܒܥܠܐ ܩܕܡ ܥܕܬܗܘܢ:
ܘܐܝܢܐ ܕܥܢܐ ܗܘ ܕܒܥܘܬܗܘܢ ܠܐܬܪܗܘܢ ܥܡܗ܀
ܒܚܕ ܢܝܚܐ ܥܡܗ ܩܡ ܕܐܪܐ ܗܘܐ ܕܐܬܓܠܝܗ:
330 ܘܗܘ ܢܗܘܐ ܠܗܘܢ ܡܪܝܐ ܘܪܡܐ ܐܦ ܐܠܗܐ܀
ܩܡ ܐܢܫܐ ܒܒܥܠܗ ܚܕ ܢܒܝܐ ܗܘܐ ܕܐܝܬ ܠܗ:
ܘܩܠܗ ܥܡܐ ܕܡܠܗ ܢܗܘܐ ܘܠܐ ܢܬܦܠܓ܀
ܐܘ ܬܘ ܦܠܘܚܘܗܝ ܒܠܚܘܕ ܡܪܝܐ ܐܢ ܐܠܗܐ ܗ̱ܘ:
ܐܘ ܙܠܘ ܦܠܘܚܘܗܝ ܒܠܚܘܕ ܒܥܠܐ ܐܢ ܡܫܠܛ܀
335 ܬܗܘܐ ܒܥܠܬܐ ܘܢܬܒܚܪܘܢ ܒܗ ܡܪܝܐ ܘܒܥܠܐ:
ܘܡܢ ܕܡܩܒܠ ܩܘܪܒܢܐ ܘܫܠܗ ܒܪܡ ܥܡܐ܀
ܚܕ ܚܙܘܐ ܬܡܗܐ ܢܗܘܐ ܗܪܟܐ ܝܘܡܢ:
ܘܡܢ ܕܐܠܗܐ ܗ̱ܘ ܢܬܓܠܐ ܢܥܡܗ ܒܒܥܠܕܒܒܘܬܐ܀

ܦܘܩܕܢܐ ܒܡܕܒܪܐ ܘܐܣܩܬ ܒܘܪܐ ܩܕܝܫܬܐ ܘܡܓܠܬ܀

340 ܘܠܐ ܡܨܝܐ ܗܘܬ ܬܩܘܡ ܪܘܚܐ ܥܠ ܩܘܪܒܢܗ܀
ܒܚܕ ܥܒܘܕܘܗܝ ܠܐ ܐܢ ܦܫܛܬ ܐܝܕܗ ܡܫܡܠܝܐ:
ܘܥܠ ܗܝܡܢܘܬܐ ܩܕܡܐ ܥܒܕܗ ܘܚܪܢܐ ܕܒܥܠ̈ܐ܀
ܘܥܠ ܕܐܡܪ ܠܗ ܢܒܝܐ ܕܢܬܓܒܐ ܒܚܕ ܙܒܢܐ:
ܠܐ ܐܢ ܦܫܛܬ ܬܡܠܟ ܥܡܗ ܕܒܡܪܐ ܗܘܬ܀

Its glance was always directed toward the many, and it had no desire
For One alone to be special to it, or for it to be His.
Therefore, it did not respond with a single word to Elijah
When he said, “Choose a Lord instead of lords!”
The glorious one said, “I am the one left as the Lord’s Prophet,
And look! There are four hundred fifty prophets of Baal here.
I and they will make an animal sacrifice, each to his god.
Let them bring bulls and offer a sacrifice to Baal,
Let them slice it up and put on top of the wood
And call upon Baal’s name without using any fire.
And I will prepare a bull just like they do
And separately offer a sacrifice to the Lord my God.
I shall place the bull on top of the wood just the same way
And call upon Lord, my God, over the sacrifice.
Let them call upon the name of all of their gods,
And whichever Lord responds with Fire, He is the true one.”

X. WHY ISRAEL DID NOT KNOW ITS GOD

The people answered that zealot, “You have spoken well!”
Showing that they were devoid of any love or faith.
Oh how had the daughter of the Hebrews that had been so enlightened grown dark
That the Lord and Baal were equivalent for them, so that she needed to test them!
They called upon the bride to distinguish the groom from the adulterer,
And who could not laugh when she did not know that he was not coming?
Since for a whore, all of her men are her husbands,
And she does not know, as does a lady, who and which one is her husband,

345 ܙܶܒ ܡܰܥܺܝܢܳܐ ܙܠܳܐ ܗ̱ܘܳܐ ܚܙܳܝܗ ܘܠܳܐ ܕܚܶܠ ܗ̱ܘܳܐ:
ܕܡܶܢ ܟܰܠܝܽܘܗ̱ܝ ܢܶܦܬܰܚ ܠܶܗ ܘܢܶܗܘܶܐ ܒܡܶܠܬܶܗ܀
ܡܶܬܒܰܥܝܳܐ ܐܶܠܳܐ ܡܶܛܠܬܳܐ ܒܺܝܫܬ ܠܐܳܟܠܳܐ:
ܟܰܕ ܐܶܡܰܪ ܠܳܗ̇ ܒܥܳܐ ܟܥܶܐ ܡܳܪܝܳܐ ܚܠܳܦ ܡܶܛܪܳܐ܀
ܐܳܡܰܪ ܙܳܟܝܳܐ ܐܶܢܳܐ ܗ̱ܘ ܦܳܩܶܕ ܕܢܶܚܬܶܐ ܠܡܶܛܪܳܐ:
350 ܘܗܳܐ ܐܶܬܟܰܪܝܰܬ ܘܡܶܬܚܰܫܰܫ ܢܒܺܝܳܐ ܕܟܰܠܳܐ ܡܶܛܪܳܐ܀
ܐܶܢܳܐ ܘܗܶܢܽܘܢ ܢܶܒܥܽܘܢ ܗܳܫܳܐ ܐ̱ܝܟ ܠܐܶܠܺܝܳܗܘ:
ܢܶܣܩܽܘܢ ܠܛܽܘܪܳܐ ܘܢܒܺܝܶܐ ܕܒܰܥܠܳܐ ܗܶܢܽܘܢ܀
ܘܢܰܦܫܬܽܘܢܳܝܗ̱ܘܢ ܘܢܶܦܰܩܕܽܘܢܳܝܗ̱ܘܢ ܠܒܰܥܠܳܐ ܡܶܢ ܟܽܘܡܪܶܐ:
ܘܢܶܒܗܰܬ ܕܒܰܥܠܳܐ ܟܰܕ ܠܳܐ ܡܫܰܟܰܚ ܢܽܘܪܳܐ ܢܫܰܕܪܽܘܢ܀
355 ܘܐܶܢܳܐ ܗܳܟܰܢ ܐܰܚܶܬ ܢܽܘܪܳܐ ܐܰܝܟ ܕܐܰܦ ܗܶܢܽܘܢ:
ܘܐܰܚܘܶܐ ܕܚܰܝܠܳܐ ܠܡܳܪܝܳܐ ܐܰܠܳܗܳܐ ܦܽܘܪܥܳܢܳܐ܀
ܘܐܰܚܶܬ ܢܽܘܪܳܐ ܠܥܶܠܳܐ ܡܶܢ ܫܡܰܝܳܐ ܬܐܟܽܘܠ ܡܰܕܒܚܳܐ:
ܘܐܶܡܰܪ ܐܶܢܳܐ ܠܡܳܪܝܳܐ ܐܰܠܳܗܳܐ ܟܰܠܳܐ ܡܰܘܪܒܳܐ܀
ܘܢܶܫܢܽܘܢ ܗܶܢܽܘܢ ܫܒܺܝܠܳܐ ܘܦܽܘܠܚܳܢܗܽܘܢ ܠܐܰܠܳܗܰܝܗܽܘܢ:
360 ܘܐܰܝܟ ܡܳܪܝܳܐ ܕܚܰܝܳܐ ܒܢܽܘܪܳܐ ܗܽܘܝܽܘ ܡܫܰܪܰܪ܀
ܘܦܰܩܶܕ ܥܰܡܳܐ ܒܗܳܘ ܠܢܺܝܫܳܐ ܘܡܰܦܶܩ ܐܶܡܪܳܐ:
ܒܗܽܘܢ ܕܢܶܫܬܰܡܥܽܘܢ ܐܳܦ ܡܶܢ ܫܽܘܒܚܳܐ ܘܡܰܘܕܝܳܢܽܘܬܳܐ܀
ܗܳܐ ܒܥܳܐ ܫܡܰܥܬ ܟܰܪܝܳܐ | ܒܥܽܘܬܳܐ ܕܢܒܺܝܳܐ ܗ̱ܘܳܐ:
ܕܡܫܰܡܶܫ ܗ̱ܘܳܐ ܠܶܗ ܡܳܪܝܳܐ ܘܟܰܠܳܐ ܠܫܡܰܝܳܐ ܐܶܢܽܘܢ܀
365 ܡܪܶܗ ܠܶܗ ܠܡܰܠܟܳܐ ܘܐܶܦܪܽܘܫ ܠܚܰܝܠܳܐ ܡܶܢ ܥܢܳܢܳܐ:
ܕܠܳܐ ܐܶܠܳܐ ܠܳܐ ܢܶܬܒܰܠܗܘ ܡܰܢ ܠܳܐ ܢܶܚܶܫ܀
ܘܢܶܬܟܰܠ ܥܡܰܪ ܦܽܘܠܚܗܽܘܢ ܥܒܳܕܳܐ ܥܒܳܕܰܘܗܝ ܐܶܢܽܘܢ:
ܘܠܶܗ ܐܰܝܟ ܥܰܠܘܬܳܐ ܚܕܳܐ ܠܡܶܥܒܕܶܗ ܕܡܶܠܬܶܗ ܘܐܰܚܕܶܗ܀

M12v

Elijah placed the Lord and Baal before the daughter of Jacob,
370 And without Fire, she did not know which one was her husband.
Because she had erred with many in her wantonness,
The Prophet mixed her husband together with another one and she did not recognize him.
He set up the actual groom and a strange one before her,
And demanded that she acknowledge which was the groom; but she could not.
375 Whoever is with a whore is also her husband,
And she has no single true one to recognize if asked.
That daughter of the People had acquired gods along with God,
And since she had been intimate with many, she forgot which one He was.
Heroically had He led her out of the middle of Egypt.
380 With power He split the sea and crossed it, dragging her along.
He smote the flint-rock, and gave her water by means of a great miracle.
He commanded the sky and brought manna by means of the secret gesture.
He betrothed her in Egypt and in the middle of the wild country made her wedding-banquet.
Her wedding chamber was at Sinai, and her trousseau in Yeshimon.
385 He was with her at the Jordan and she ran at His feet at Jericho.
Through Him she vanquished kings and entered into and stayed in their territories.
And after all those things that her King and groom had done for her,
She stopped to determine who He was and which one he was by means of the Fire.
"That god who answers with Fire, he is God!"
390 You wretch! If He had not answered you, what would have happened then?

ܡܪܝܐ ܘܒܥܠܐ ܫܡ ܠܐܠܗܐ ܩܕܡ ܒܪܐ ܡܚܫܒ:
ܘܠܐ ܢܘܪܐ ܠܐ ܢܩܒܠܗ ܕܥܒܕܗ ܐܝܬܘ܀
ܟܠ ܕܐܫܬܠܗܒܬ ܥܡ ܦܥܠܝ̈ܐ ܒܟܘܡܪܘܬܗ:
ܥܡ ܟܕ ܡܥܠܝܗ ܢܒܝܐ ܠܥܒܕܗ ܘܠܐ ܦܪܫܠܗ܀
ܐܝܟ ܦܘܩܕܢܗ ܡܛܠܬܐ ܕܦܘܫܠܬܐ ܘܡܢ ܢܘܗܪܐ:
ܘܐܬܚܢܘ ܕܐܬܚܙܝ ܐܝܬܘ ܡܛܠܬܐ ܘܠܐ ܢܩܒܠܗ܀
ܩܠ ܐܝܢܐ ܕܟܠ ܙܕ ܐܝܬܝܐ ܐܦ ܗܘ ܡܛܠܬܐ ܗ̱ܘ:
ܘܡܢ ܫܘܪܝܐ ܠܡܠܐܘܗܝ ܐܘܕܗ ܐܝ ܡܠܐܟܐ܀
ܗܘ ܒܪܐ ܢܒܝܐ ܡܢܗ ܠܐܠܗ̈ܐ ܥܡ ܠܐܠܗܐ:
ܘܟܠ ܕܐܬܥܒܕ ܥܡ ܦܥܠܝ̈ܐ ܠܥܒܕܗ ܐܝܬܘ܀
ܕܒܢܘ ܘܢܦܩ ܡܢ ܠܗ ܡܥܕܢ ܠܥܒܪܬܗ:
ܐܚܐܒ ܗ̱ܘܐ ܟܦܢܐ ܘܢܥܕܪܗ ܘܒܥܕܢ ܥܕܢܐ܀
ܡܢܐ ܒܥܕܪܐ ܘܢܣܒ ܒܗ ܡܢܐ ܒܠܗܘܢ ܪܒܐ:
ܦܩܕ ܠܗ ܠܐܪܙ ܘܐܬܐ ܡܛܝܐ ܒܥܕܪܐ ܟܦܢܐ܀
ܒܥܘܪܒ ܡܥܕܪܗ ܘܥܒܗ ܕܒܪܐ ܒܥܒ ܫܡܠܘܬܗ:
ܥܢܢܗ ܒܫܡܝܐ ܘܒܐܦ̈ܝܗܘܢ ܫܒܚܬܗ܀
ܒܥܘܙܘܢ ܟܕܒܗ ܘܕܝܢ ܐܢܫܐ ܠܒܥܠܗ ܘܗܒ:
ܕܝܠ ܒܗ ܡܟܬܒܐ ܘܡܟܠ ܦܩܕܠ ܟܠܫܘܡܬܗܘܢ܀
ܘܒܠܥ ܦܠܓܘܢ ܕܗܢܝ ܙܕܝܩܗ ܡܠܐܟܐ ܡܥܒܕܐ:
ܡܩܒܠ ܗܘܝܢ ܐܒܠܐ ܒܥܘܙܐ ܕܡܢܗ ܘܐܝܬܘ܀
ܗ̇ܘ ܠܐܠܗܐ ܕܒܪܐ ܒܥܘܙܐ ܠܐܠܗܐ ܗ̱ܘ ܥܡ:
ܐܦ ܕܡܝܬܐ ܘܠܗ ܠܐ ܒܢܣܡ[3] ܩܘܡ ܗܘܐ ܗ̱ܘܐ܀

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[3] Text: ܒܣܡ.

And if Elijah was certain that the Lord would answer with Fire,
Why did you require of him a miracle and only then affirm Him?
She called out to Elijah, “You have spoken well about the Fire,”
For the unbelieving one was all too ready to test the Lord.

XI. ELIJAH INSTRUCTS THE PROPHETS OF BAAL

So when she had agreed for it to be this way, Elijah approached
And called the prophets of Baal and told them to make ready.
“Choose a single bull, prepare a sacrifice—you, first—
According to your custom, because you are numerous.”
So the impure ones came and took bulls, while acting like raving lunatics,
And offered up sacrifices to the hidden demon who had misled them.
They began shouting “Answer us Baal, Baal answer us!
Answer, O Baal!” But there was no voice to answer them.
The fools called out, but Baal, who does not exist, would not answer.
They increased their volume, but what could they do when he did not listen?
Their voices grew silent, while they were summoning a deaf and dumb idol,
Who neither listens, nor hears, nor responds. 1Kgs 18:29
From morning to noon they cried out “Let Baal answer.”
But the desiccate idol was not answering those who were calling out to it.

ܘܶܝ ܛܰܠܝܳܐ ܐܳܟܶܠ ܗ݈ܘܳܐ ܕܟܰܕܳܐ ܒܢܽܘܪܳܐ ܚܢܳܐ:
ܒܟܰܕܳܐ ܐ̱ܫܬܰܡܠܝܘܗ̱ܝ ܟܽܠ ܐܰܘܨܪ̈ܶܐ ܘܡܶܢ ܐܰܡܪܳܬܗ̱ܘܢ܀
ܡܢܳܬ ܠܛܰܠܝܳܐ ܕܡܰܩܢ ܐܶܡܪܳܐ ܡܶܫܬܩܶܠ ܢܶܗܘܳܐ:
ܘܡܶܬܡܰܠܝܳܐ ܐܰܝܟܳܐ ܒܟܰܕܳܐ ܠܳܐ ܡܶܬܚܰܣܪܳܐ܀
395 ܘܟܰܕ ܫܶܡܥܰܬ ܠܳܗ̇ ܕܗܽܘܟ ܐܰܒܳܐ ܡܶܢ ܛܰܠܝܳܐ:
ܡܪܳܐ ܠܒܰܢܰܝ̈ܳܐ ܕܟܰܠܠܳܐ ܘܶܐܡܰܪ ܠܡܶܫܬܰܡܫܳܢܘܗ̱ܝ܀
ܒܥܳܘ ܚܰܕ ܐܳܘܪܳܐ ܘܰܥܒܶܕܘ ܕܚܶܠܬܳܐ ܠܒܽܘܣܳܡ ܐܶܝܠܶܝܗ̇:
ܐܰܝܟ ܢܽܘܣܳܡܽܘܣ ܡܶܫܬܰܠ ܕܐܳܝܠܶܝܗ̇ ܫܰܝܳܢܳܐ ܐܶܝܠܶܝܗ̇܀
ܘܡܰܕܢܘ ܠܛܰܠܝܳܐ ܘܢܰܣܒܘ ܐܳܘܪܳܐ ܟܰܕ ܡܶܫܬܰܢܶܐ:
400 ܘܰܐܣܶܩܘ ܕܚܶܠܬܳܐ ܠܒܰܥܠܳܐ ܟܰܣܝܳܐ ܕܰܐܠܗܶܝ ܐܶܢܽܘܢ܀
ܘܰܫܪܰܘ ܡܶܢܗܶܝܢ ܕܚܰܝܶܝܢ ܟܰܠܠܳܐ ܟܰܠܠܳܐ ܚܰܝ ܠܺܝ:
ܚܰܝ ܐܳܘ ܟܰܠܠܳܐ ܘܰܠܡܳܬܽܘܢܳܐ ܡܶܠܠܳܐ ܕܢܶܚܝܶܐ ܐܶܢܽܘܢ܀
ܡܪܳܐ ܡܶܢܝܳܢܳܐ ܘܰܟܠܳܐ ܕܠܡܳܬܽܘܢܳܐ ܠܳܐ ܚܙܳܐ ܗ݈ܘܳܐ:
ܐܰܝܟ ܡܰܠܠܳܐ ܘܕܰܠܳܐ ܡܰܣܩܶܐ ܗ݈ܘܳܐ ܦܽܘܡܶܗ ܢܶܚܒܰܕ ܗ݈ܘܳܐ܀
405 ܚܕܰܘ ܡܶܠܟܰܘܗܝ ܟܰܕ ܠܰܡܬܰܡܪܳܐ ܚܕܰܝܳܐ ܡܶܢܶܗ:
ܕܐܰܠܳܐ ܙܳܠܳܐ ܐܰܠܳܐ ܡܶܫܟܰܚ ܐܰܠܳܐ ܚܙܳܐ܀
ܡܪܳܐ ܡܶܢ ܙܰܦܪܳܐ ܕܒܰܝܬܳܐ ܠܛܽܘܪܳܐ ܟܰܠܠܳܐ ܢܰܚܬܳܐ:
ܘܠܳܐ ܚܙܳܐ ܗ݈ܘܳܐ ܠܡܶܬܡܪܳܐ ܚܕܰܝܳܐ ܠܕܶܡܶܢܶܗ ܠܶܗ܀

M13r

The crowd was standing and hearing their own disgrace from their mouths[17]
But they did not silence the sinful ones who were raging like lunatics.
It was not the character of Baal himself that was illustrated by that offering,
But rather that of the crowd, which considered Baal to be something existing.
If Baal had hearing but would not listen,
Then it was a disgrace for him that he was not responding to his worshippers.
But since he does not have it, he himself was free from disgrace
All of it belongs instead to the daughter of the People, which had been so cheapened.
If the deceiving hirelings of Jezebel were mad fools,
How could the whole nation have been wrong this way for so long?
If the bellies of the prophets were their gods Phil 3:19
With what kind of idea[18] did all of the tribes listen to them?

XII. ELIJAH WAITS PATIENTLY, AND THEN BEGINS TO MAKE FUN OF THE OTHER PROPHETS

But Elijah was patient as long as it was necessary,
For he was wise and not eager to rush things.
Since his mind was full of godly zeal,
He did not stop them from error for a good reason:
So as not to leave the sinners there with any excuse,
He took away their many excuses with his patience.
He allowed them to call out with both harsh and tender sounds,
So that it would annoy them to the point of rage, but not annoy him.

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[17] Apparently Jacob means that the crowd should have by this time been able to interpret that which was coming from the Baal priests’ mouths as insults to the Israelites.

[18] The parallel with line 419 suggests this pointing instead of *sabro*, “expectation.”

ܩܡܚܳܐ ܒܣܽܘܡܟܳܐ ܘܡܫܚܳܐ ܒܪܶܝܫ ܡܶܢ ܦܽܘܡܰܝ̈ܗܽܘܢ:
ܘܠܳܐ ܡܫܰܟܚܳܐ ܠܗܽܘܢ ܥܰܒ̈ܕܰܝ ܥܰܘܠܳܐ ܕܢܶܫܬܰܟܚܽܘܢ[4] ܗ̱ܘܰܘ܀
ܠܰܗ ܗܽܘ ܥܰܠܳܐ ܐܶܬܦܰܪܢܺܣ ܗ̱ܘܳܐ ܒܗܰܘ ܦܽܘܪܢܳܣܳܐ:
ܐܶܠܳܐ ܒܣܽܘܡܟܳܐ ܕܡܫܚܳܐ ܗ̱ܘܳܐ· ܠܶܗ ܠܥܰܠܳܐ ܡܶܢܶܝܢ܀
ܠܶܗ ܐܺܝܬ ܠܶܗ ܠܥܰܠܳܐ ܡܶܫܚܳܐ ܘܠܳܐ ܡܚܰܣܰܪ ܗ̱ܘܳܐ:
ܦܳܐܪܽܘܗ̱ ܗ̱ܘܳܐ ܕܠܥܰܩܒܽܘܗ̱ ܠܳܐ ܚܳܐܶܐ ܗ̱ܘܳܐ܀
ܘܠܳܐ ܐܺܝܬ ܠܶܗ ܡܣܰܢܰܩ ܗ̱ܘ ܗܽܘ ܡܶܢ ܦܳܐܪܳܐ:
ܘܡܶܢܳܪ ܦܳܠܚܶܗ ܙܶܝܕ ܟܰܪܝܳܐ ܟܡܳܐ ܕܟܶܐܒܳܐ ܐܰܟܠܶܗ܀
ܐܶܢ ܛܰܠ̈ܢܳܐ ܠܰܚ̈ܝܶܘܗ̱ ܕܐܶܬܚܰܫܰܠ ܡܶܫܬܰܟܚܺܝܢ ܗ̱ܘܰܘ:
ܟܰܦܢܳܐ ܦܳܠܚܶܗ ܠܥܰܡܗܽܘܢ ܡܰܣܟܶܪ ܗ̱ܘܳܐ ܘܛܰܥܶܢ ܗܽܘܝ܀
ܐܶܢ ܢܰܟ̈ܣܶܐ ܕܢܦܰܠܗܽܘܢ ܗ̱ܘܰܝ ܠܟܽܘܬܰܝܗܽܘܢ:
ܡܰܟ̈ܝܳܐ ܦܳܠܚܰܝܗܽܘܢ ܟܳܐܢܳܐ ܡܶܛܽܠ ܡܰܟܬܶܒ ܗ̱ܘܳܐ ܐܶܢܽܘܢ܀
ܠܰܢܳܐ ܕܶܝܢ ܐܰܝܟܳܐ ܕܥܶܠܝܳܐ ܐܺܝܬ ܪܽܘܚܶܗ:
ܘܡܰܫܡܫܳܐ ܗ̱ܘܳܐ ܠܶܗ ܫܽܘܟܠܳܐ ܕܢܶܫܬܰܟܪܰܒ ܗ̱ܘܳܐ܀
ܟܰܕ ܪܽܘܚܶܗ ܛܰܝ̈ܢܳܐ ܡܫܰܠܶܐ ܗ̱ܘܳܐ ܠܟ̈ܠܳܐ:
ܠܳܐ ܛܰܠܳܐ ܐܶܢܽܘܢ ܡܶܢ ܛܽܘܒܳܐ ܡܛܽܠ ܦܽܘܪܢܳܣܳܐ܀
ܘܠܳܐ ܢܶܣܽܘܡ ܗ̱ܘܳܐ ܐܰܝܟ ܢܶܒܠܳܐ ܥܰܒ̈ܕܰܝ ܥܰܘܠܳܐ:
ܒܥܰܝܢܳܐ ܕܪܽܘܚܶܗ ܡܣܰܟܰܠ ܥܒ̈ܳܕܰܝܗܽܘܢ ܣܰܢܝ̈ܳܬܳܐ܀
ܐܰܪܦܶܣ ܘܡܶܢܶܗ ܩܠܺܝܠ ܡܶܢܳܐ ܐܰܦ ܕܰܪ̈ܬܳܐ:
ܕܠܶܗܽܘܢ ܐܰܚܶܕ ܠܡܶܣܟܢܽܘܬܶܗ ܘܗܽܘ ܠܳܐ ܢܶܦܶܠ܀

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[4] *Etpaal* needed metrically, even though the lexicons give only the *etpeel* in the required meaning! So also in line 417.

The day was hot and tortured the sinners,
And Falsehood was called upon over and over again, but was not heard in response.
Then the Prophet began to laugh at them, saying,
"Call upon Baal with a loud voice. He might answer you!
Since he is a god, do not call upon him softly,
Perhaps he has an important issue somewhere or another. 1Kgs 18:27
Or maybe he is busy arranging something else,
Or is involved with completing some great matter.
There are affairs, and deeds, and concerns,
And if he does not take care of them, his administration will be damaged.
Or maybe he is just sleeping off the hard work of his job!
Call upon him with a loud voice and he will wake up to get to work!
Or perhaps he might be on a trip and has gone to do something
In distant regions, where he is too far to hear (if you call) softly.
Shout, so that if he is far away the sound will reach all the way to where he is,
Or if he is asleep, the loud shout will wake him and he will get up!"

XIII. WHY THE DEMON OF FALSEHOOD DID NOT DARE TO APPEAR

The Prophet was making great fun while they were making the loudest possible sounds—
He was mocking them while they were calling out loudly.
The afternoon passed and they were still raging about with shouting.
Evening came, and they were calling out the same way.
They wasted the entire day with sinful worthlessness.
Morning, noon, and evening: all of it with a single idea.

ܚܰܡ ܗ̱ܘܳܐ ܝܰܘܡܳܐ ܘܰܡܥܶܩ ܐܶܢܽܘܢ ܠܦܳܠ̈ܚܰܝ ܚܰܩܠܳܐ:
ܘܨܰܗܝܽܘܬܳܐ ܚܰܣܺܝܦܳܐ ܘܰܡܪܺܝܪܳܐ ܘܠܳܐ ܡܶܬܚܰܡܠܳܢܳܐ܀
ܘܫܰܪܺܝ ܢܒܺܝܳܐ ܠܡܶܬܟܰܫܳܦܽܘ ܒܗܳܘ ܟܰܕ ܐܳܡܰܪ:
ܡܰܢܽܘ ܠܶܗ ܠܰܚܝܳܠܳܐ ܚܰܝܠܳܐ ܙܳܡܳܐ ܠܗܝ ܢܶܣܢܩܽܘܢ܀
ܟܽܠ ܕܰܠܘܳܬܶܗ ܗ̱ܘ ܕܰܫܠܺܝܛܳܐ ܠܳܐ ܐܳܡܪܽܘܢ ܠܶܗ:
ܕܰܠܡܳܐ ܙܢܳܐ ܡܶܕܶܡ ܐܺܝܬ ܠܶܗ ܚܣܺܝܪ ܡܶܢ ܫܰܠܺܝܡ܀
ܐܰܘ ܕܰܠܡܳܐ ܠܘܳܬ ܡܶܕܶܡ ܣܳܒܰܪ ܠܰܡܣܰܠܝܽܘܬܶܗ:
ܐܰܘ ܕܪܰܘܳܬܳܐ ܕܒܠܳܐ ܡܳܪܶܟ ܠܶܒ ܡܶܠܟܰܣܪܳܐ܀
ܦܽܘܪܥܳܢܳܐ ܐܺܝܬ ܘܰܡܥܰܒܕܳܢܽܘܬܳܐ ܐܰܘ ܙܳܟܽܘܬܳܐ:
ܘܠܳܐ ܡܳܪܶܟ ܡܶܫܬܰܥܒܕܳܢܽܘܬܳܐ ܠܶܗ ܡܕܰܒܪܳܢܽܘܬܶܗ܀
ܐܰܘ ܡܶܢ ܥܰܡܠܳܐ ܕܫܽܘܥܒܳܕܽܘܬܶܗ ܡܶܕܶܡ ܕܰܚܺܝܪ:
ܒܠܳܐ ܙܳܡܳܐ ܡܰܢܽܘ ܠܶܗ ܡܶܬܬܒܰܥ ܟܽܠ ܦܽܘܪܥܳܢܳܐ܀
ܐܰܘ ܕܰܠܡܳܐ ܠܘܳܬ ܐܽܘܪܚܳܐ ܐܺܝܬ ܠܶܗ ܘܶܐܙܰܠ ܢܶܗܦܽܘܟ:
ܠܰܐܬܪܶܗ ܘܰܫܒܰܩ ܢܶܫܒܽܘܩ ܕܰܫܠܺܝܛܳܐ܀
ܡܰܢܽܘ ܕܶܝܢ ܢܶܫܒܽܘܩ ܢܺܐܙܰܠ ܡܶܠܳܐ ܒܕܰܡܳܐ ܪܰܒܽܘܗ̱ܝ:
ܐܰܘ ܐܶܢ ܕܰܚܺܝܪ ܠܚܰܝܢܶܗ ܡܳܟܠܳܐ ܕܥܰܠܳܐ ܘܢܶܩܽܘܡ܀
M13v ܢܒܺܝܳܐ ܡܶܣܟܺܝܢ ܘܰܥܢܳܐ | ܐܰܦܶܩ ܩܳ̈ܠܶܐ ܕܥܰܠ:
ܗܳܘ ܡܡܰܠܶܠ ܗ̱ܘܳܐ ܘܥܳܢܶܐ ܡܶܢܝ ܠܡܰܠܰܐܟܳܐ܀
ܚܙܳܐ ܗ̱ܘܳܐ ܛܽܘܪܳܐ ܘܰܐܙܰܠ ܟܰܡܠܳܐ ܡܡܰܠܠܺܝܢ ܗ̱ܘܰܘ:
ܘܰܐܦ ܦܽܘܡܳܐ ܘܥܳܢܶܐ ܡܶܢܝ ܐܰܝܟ ܕܐܰܠܳܗܽܘܗ̱ܝ܀
ܒܦܽܘܡܶܗ ܝܰܘܡܳܐ ܒܬܰܪܥܺܝܬܳܐ ܕܟܽܠܳܐ ܒܪܽܘܚ:
ܙܰܦܪܳܐ ܘܰܛܗܽܘܪܳܐ ܘܦܽܘܡܳܐ ܟܽܠܶܗ ܚܣܺܝܪ ܘܰܚܝܳܠܳܐ܀

They shed their blood upon their sacrifices, as was their custom,
So that the demon would be aroused by the blood and bring Fire.
They took up against each other the beaten spears they carried,
So that the foul demon would be satisfied when they sliced their bodies.
455 They made a feast of blood for the demon, so he would come and enjoy it,
But he was not able to show himself in Elijah's presence.
They asked the demons to display phantasms,
But they were unable to glimpse a bit of their false religion there.
Where the great sun was burning brightly,
460 It would not allow any place for the mists and the shades.
The Prophet was like a fire burning among *dried out vegetation*,[19]
And the thorns were afraid to show their faces, lest they be scorched.
The demons were terrified of gazing upon the Prophet,
And because of their fright, would not approach wherever he was located.
465 The spear-beaten ones invited the devil-spirits to a celebration,
But when they saw Elijah from afar, the liars fled.
With their shed blood they gave them honor, so that they might answer them,
But the might of God made them flee and not appear.

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[19] This is a somewhat novel usage: The word that means "tribe" or "staff, rod" has many other minor meanings, but none seem appropriate (although cf. "arum.") I have vocalized this instead as the word known in the meaning "unkempt hair," taking it as an otherwise unattested metaphor. Audo, however, is uncertain as to whether or not that word should have a separate vocalization from its more common homograph.

ܐܶܫܕܘ ܗ̱ܘܰܘ ܕܡܗܘܢ ܐܰܝܟ ܢܦܫܗܘܢ ܥܰܠ ܕܒܢ̈ܰܝܗܘܢ܆
ܕܢܫܬܠܡܘܢ ܗ̱ܘܳܐ ܫܐܕܐ ܕܒܝܬܐ ܘܚܝܠܐ ܢܘܪܐ܀
ܩܰܛܠܘ ܗ̱ܘܰܘ ܙܘܥܝܐ ܠܫܐܕ̈ܐ ܕܒܢܗܘܢ ܡܢ ܥܘܡܩܠ ܡܢ܆
ܘܠܦܬܟܪ̈ܝܗܘܢ ܫܒܩܘ ܢܬܐܢܚ ܫܐܕܐ ܠܐܫܐ܀
455 ܥܒܘ ܡܪܘܬܐ ܕܕܡܐ ܒܫܐܕܐ ܕܬܐܬܐ ܢܒܣܡ܆
ܘܠܐ ܡܫܟܚ ܗ̱ܘܳܐ ܚܙܐ ܢܦܫܗ ܡܢ ܕܠܚܡܐ܀
ܟܠܗ ܡܢ ܫܐܕܐ ܡܬܪܬܚܡܬܐ ܕܚܙܘܗܝ ܗ̱ܘܰܘ܆
ܘܐܦܠܐ ܢܒܥܘܢ ܠܐܡܢ ܐܡܟܝܘ ܡܢ ܕܚܠܬܗܘܢ܀
ܐܡܢܐ ܕܐܬܠ ܗ̱ܘܳܐ ܫܡܫܐ ܙܢܐ ܕܡܫܬܘܪܠ ܗ̱ܘܳܐ܆
460 ܠܐ ܡܬܒ ܗ̱ܘܳܐ ܐܬܪܐ ܠܟܗ̈ܢܐ ܘܠܡܠܟ̈ܐ܀
ܕܡܐ ܢܟܝܐ ܠܒܢܘܪܐ ܕܡܒܪܐ ܟܝܢܗ ܡܫܬܐ܆
ܘܚܙܘ ܦܩܘܕܐ ܚܙܘܗܝ ܐܦܐ ܘܠܐ ܢܬܡܪܩܘܢ܀
ܫܘܪܪܐ ܗ̱ܘܳܐ ܢܟܝܐ ܠܟܫܐܪܐ ܕܚܘܪܗܘܢ ܟܗ܆
ܘܐܡܢܐ ܕܡܐܡ ܠܐ ܡܪܟܡ ܗ̱ܘܳܐ ܡܢ ܪܘܚܬܗܘܢ܀
465 ܠܫܐ̈ܕܐ ܟܢܘܫܝܐ ܠܒܢ̈ܝܐ ܪܡܝܘ ܥܠ ܛܘܡܢܐ܆
ܘܡܐ ܕܡܢ ܪܘܚܡܐ ܚܪܘ ܠܐܟܝܐ ܒܢܘܗ ܕܟ̈ܠܐ܀
ܒܕܡܘܗܝ ܕܐܫܒ ܡܣܪܘ ܐܢܘܢ ܢܒܢܘܢ ܐܢܘܢ܆
ܘܐܒܪܡ ܐܢܘܢ ܚܝܠ ܠܟܗܢܐ ܘܠܐ ܢܬܡܗܘܢ܀

XIV. ELIJAH BEGINS HIS RECONSTRUCTIVE SACRIFICE

When, then, the day had been spent in wasted effort,
And the wholly false one had been shamed by not responding,
And Baal's impure sacrifice had grown cold upon the altar,
And the sacrifice that the offerers had offered had been totally neglected,
And the construction was left cold and rotten and unaccepted,
And the priests had been shamed that Baal did not answer when they called upon him,
And the people mocked them with voices indicating how they had been disappointed,
And the supporters of Error remained in curse and disgrace,
Then did the wondrous Prophet, the man of the Spirit, arise—
The high priest, the pristine pontiff, the chaste pure one,
The chosen vessel, the wise-hearted, the one full of revelations,
Comrade of angels, crown of splendors, performer of mighty acts,
Holy-souled, pure-bodied, lover of Truth,
Expert in Knowledge, hater of Sin, pursuer of Error,
Revealer of Falsehood, establisher of Truth, servitor of the Mysteries,
Uprooter of images, and architect of the Faith—
Elijah arose as overseer of the realm of the Right ,
To give glory to his side through victory, he alone.
He rebuked the ranks of the Left and made them flee,
Shamed by the sacrifice that was not accepted.
The Prophet stood alone, the re-framer of the destroyed vineyard,
To repair, with diligence, the breaches of the nation that had become apostate.

ܘܟܰܕ ܐܶܬ݂ܠܰܓܰܡ ܢܽܘܚܳܐ ܦܽܘܡܶܗ ܒܫܰܬ݂ܩܽܘܬ݂ܳܐ:
470 ܘܒܶܗܬ݂ܬ݂ܳܐ ܦܽܘܡܶܝܗ ܕܓܽܘܚܟ݂ܳܐ ܕܠܳܐ ܐܶܬ݂ܒܰܣܰܡ܀
ܘܥܰܪ ܦܽܘܪܥܳܢܶܗ ܠܡܶܐܬ݂ܳܐ ܕܟܽܠܳܐ ܒܥܳܢܶܗ ܕܰܒ݂ܥܳܠܬ݂ܳܐ:
ܘܒܳܪ ܗ̱ܘܳܐ ܒܟܽܠܗܽܘܢ ܘܡܰܥܒ݁ܕ̈ܳܢܶܐ ܕܚܰܝܳܐ ܕܐܰܫܡܘ܀
ܘܦܶܫ ܬܰܘܡܳܐ ܡܳܪܝܳܐ ܘܣܶܪܳܐ ܘܠܳܐ ܡܶܬ݂ܬ݁ܰܦܠܰܓ݂:
ܘܡܰܗܘܳܐ ܡܦܰܣܬ݁ܳܐ ܕܠܳܐ ܒܝܳܐ ܟܽܠܳܐ ܐܰܝܟ ܕܪܶܗܘ ܠܶܗ܀
475 ܘܐܶܬ݂ܒܠܶܗ ܟܡܳܐ ܒܗܳܠܶܝܢ ܩܽܠܳܐ ܒܡܳܐ ܐܶܬ݂ܦܰܩܰܕ݂ܘ:
ܘܓܽܒ݂ܢܶܗ ܕܛܽܘܒ݂ܳܢܳܐ ܚܰܪܺܝܦ ܠܡܶܟ݂ܠܳܐ ܘܰܠܡܶܦܰܩܘܳܬ݂ܳܐ܀
ܡܕܶܝܢ ܡܶܢ ܗ̱ܘܳܐ[5] ܢܽܘܚܳܐ ܕܐܰܘܪܳܐ ܓܒ݂ܪܳܐ ܕܪܽܘܚܳܐ:
ܟܽܘܢܳܐ ܪܰܒܳܐ ܦܽܘܡܪܳܐ ܪܽܘܚܳܐ ܢܚܶܬ݂ ܒܟ݂ܽܘܠܳܐ܀
ܡܳܐܢܳܐ ܓܰܒ݂ܢܳܐ ܢܦܰܩ ܟܶܠܳܐ ܡܶܠܳܐ ܓܰܒ݂ܢ̈ܳܬ݂ܳܐ:
480 ܢܰܒ݂ܪܳܐ ܕܫܶܪ̈ܳܐ ܡܟܰܠܠܳܐ ܕܰܦܽܘܩ̈ܕܶܐ ܡܰܪܰܝ ܢܝܳܠܳܐ܀
ܩܰܕܡܶܫ ܢܰܦܫܳܐ ܡܪܰܓܠܳܐ ܓܽܘܫܡܳܐ ܙܳܟ݂ܶܝܢ ܦܽܘܫܠܳܐ:
ܡܫܰܡܪ ܡܕܰܒܠܳܐ ܡܶܢܳܐ ܕܡܽܘܠܳܐ ܙܳܕܶܩ ܛܽܘܒ݂ܳܢܳܐ܀
ܡܦܰܪܫܳܐ ܠܦܽܘܡܪܳܐ ܡܩܰܣܶܡ ܠܓܰܪܙܳܐ ܚܶܣܶܡ ܙܳܪܳܐ:
ܟܰܦܰܪ ܪܰܓ݂ܬ݂ܳܐ ܘܡܰܟ݂ܣܢܳܢܶܗ ܕܡܶܫܬ݂ܰܘܝܳܢܽܘܬ݂ܳܐ܀
485 ܡܶܢ ܓܰܒ݂ܠܳܐ ܐܰܝܟ ܙܶܕ ܟܡܳܠܳܐ ܕܟܰܡܶܠ ܢܶܦܫܳܐ:
ܕܰܡܩܰܕܡܳܐ ܢܕܰܪܶܫ ܓܰܒ݂ܠܶܗ | ܗܽܘ ܟܰܠܗܽܘܢܘܗ̱ܝ܀
ܓܰܒܰܪ ܗ̱ܘܳܐ ܒܫܶܦܪܳܐ ܕܟܰܡܶܠ ܫܽܘܡܳܠܳܐ ܘܐܶܒܪܶܫ ܐܶܢܽܘܢ:
ܟܰܕ ܟܽܘܡܠܳܐ ܡܫܰܡܠܠܳܐ ܕܚܰܝܳܐ ܕܠܳܐ ܐܶܬ݂ܡܰܟܰܠ܀
ܡܶܢ ܟܰܠܗܽܘܢܘܗ̱ܝ ܢܽܘܚܳܐ ܡܪܰܓܶܗ ܕܰܒ݂ܪܡܳܐ ܕܢܰܪܶܒ:
490 ܘܐܰܝܟ ܟܡܳܪܳܐ ܢܶܦܩܽܘܢ ܬܰܪܒܺܝܬ݂ܶܗ ܕܟܡܳܐ ܕܢܰܒ݂ܶܥ܀

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[5] Text: ܗܽܘܟܽܐ.

The mason rose to rebuild the wall of Faith,
Within which to keep the Lord's people safe from their captors.
The great shepherd called the flock, which had come near him,
To build a sheepfold in which they would be protected from the robbers.
495 The Prophet refurnished the Lord's altar that had been overthrown,
In order to renew the sacrifices of Aaron and Eleazar[20] upon it.
He approached to reestablish that priestly service of the sons of Levi
That had long since been abolished by the people who had become apostate.
He took twelve stones and built a holy altar 1Kgs 18:31
500 Mystically corresponding to the number of the tribes of Jacob.
The tribes of the nation had been divided over religions,
So he gathered them in to a single, reliable structure.
He made an allegory of them with the stones that had fallen from the structure:
He collected them into a circle, arranged them tightly together, and built them.
505 He discerningly created a mnemonic of their number and of their tribes
By that structure of Truth that he began.
The nation had been uprooted by that paganism that had destroyed it,
And the Prophet wanted to rebuild it with the stones that he arranged.

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[20] Aaron's son and heir as High Priest (Num 20:28), Eleazar, is central to Jacob's re-conceptualization of Pentateuchal history and plays a major role in his *mimro* on "Aaron" [no. 5, vol. I, pp. 68ff.]

ܩܳܡ ܐܰܪܕܺܝܟܠܳܐ ܕܢܶܥܠܶܐ ܫܽܘܪܳܐ ܕܗܰܝܡܳܢܽܘܬܳܐ:
ܘܢܦܰܠܶܛ ܒܶܗ ܥܰܡܶܗ ܕܡܳܪܝܳܐ ܡܶܢ ܫܰܒܝ̈ܳܐ܀
ܡܪܳܐ ܟܽܢܗ ܥܥܽܢܳܐ ܕܥܡܳܐ ܪܰܒܳܐ ܕܡܰܪܥܝܳܐ ܙܳܒܽܘܢܶܗ:
ܕܢܶܥܠܶܐ ܠܛܽܘܪܳܐ ܕܡܰܥܠܢܺܝܬܳܐ ܒܶܗ ܡܶܢ ܟܶܢܫܳܐ܀
495 ܐܰܘܟܺܝ ܢܟܶܐ ܡܰܒܥܶܗ ܕܡܳܪܝܳܐ ܕܡܚܰܣܶܕ ܗ̱ܘܳܐ:
ܕܚܳܙܶܐ ܗ̱ܘܳܐ ܕܒܢܶܐ ܕܐܰܘܪܶܗ ܘܠܰܡܕܪܳܫ܀
ܡܢܶܒ ܗ̱ܘܳܐ ܕܢܶܬܒܰܥ ܗܽܘ ܦܽܘܪܥܳܢܳܐ ܕܒܢ̈ܰܝ ܥܰܡܶܗ:
ܘܐܶܬܥܰܫܰܢ ܗ̱ܘܳܐ ܢܽܘܟܪܳܐ ܕܟܳܐ ܒܥܰܡܳܐ ܘܐܚܺܝܕ܀
ܒܟܽܠ ܐܰܬ̈ܪܰܘܳܬܳܐ ܩܳܐܶܡ ܘܒܳܐ ܡܰܒܥܶܐ ܦܽܘܪܥܳܢܳܐ:
500 ܐܰܝܟ ܡܫܺܝܚܳܐ ܕܡܰܠܟܶܗ ܡܰܫܶܕ ܘܐܺܝܙܰܒܶܠ܀
ܡܰܠܟܳܐ ܕܟܰܡܳܐ ܐܶܬܦܰܠܓ ܗ̱ܘܳܐ ܟܽܠ ܕܢܶܚܠܳܐ:
ܘܥܶܠܝܳܢܳܐ ܚܰܕ ܕܡܶܢܽܘܪܳܐ ܩܶܒܠ ܐܶܢܽܘܢ܀
ܒܥܳܠܶܐ ܕܢܶܥܠܶܐ ܡܶܢ ܥܶܠܝܳܢܳܐ ܡܶܫܬܰܠܰܡ ܗ̱ܘܳܐ ܐܶܢܽܘܢ:
ܘܐܚܶܕ ܠܟܽܠܗܘܢ ܡܢܶܒ ܘܡܰܚܶܕ ܘܒܶܝܬ ܐܶܢܽܘܢ܀
505 ܩܳܡ ܠܓܽܘܕܳܢܳܐ ܕܢܶܒܺܝ̈ܶܐ ܘܕܟܰܡܪ̈ܶܝܗܽܘܢ:
ܒܶܗ ܥܶܠܝܳܢܳܐ ܕܩܽܘܫܬܳܐ ܕܡܶܢܶܗ ܦܽܘܪܥܳܢܳܐ܀
ܟܰܡܳܐ ܒܥܰܕ ܗ̱ܘܳܐ ܒܗܽܘ ܚܰܝܠܳܐ ܘܐܶܬܪܰܥܝܶܗ ܗ̱ܘܳܐ:
ܘܥܶܠܝܳܐ ܢܟܶܐ ܕܠܶܗ ܢܒܺܝܳܐ ܗ̱ܘܳܐ ܒܥܰܠܳܐ ܘܡܚܰܕ܀

So thus he refurbished the Lord's altar that had been overthrown,
And built it with un-hewn stones as he was commanded Exod 20:25
Outside of it he made a ditch surrounding it,
He arranged the wood, sliced up the bull, and put it upon the altar-top.
Then he poured water on top of the sacrifice until the offering was inundated
And filled the ditch with water, as it is written. 1 Kgs 18:33

XV. THE REASON FOR ELIJAH'S WATER

Now why did Elijah pour water on top of the sacrifice
Given that the Law had not instructed him to do so?
And without scriptural foundation, why was this done by the sage,
That is, that he mixed water with his sacrifice without any commandment?
Why was he not afraid of an abusive accusation, that someone might think
That he behaved contrary to the law with the sacrifice he offered?
It is not the Law that commanded him to pour the water that he poured
On top of the sacrifice. It was his own idea, without the Law.
He did not do less than he had been commanded to do in making his offering,
So it was by no means a disgrace when he went further and poured some water.
Had he done too little and kept from doing all that was written,
Then it could have been said, according to the Law, that it was not completed.
But that addition that he made on his own,
After he finished doing everything written, is a fine thing.
He built the altar as he learned from the Law,
Putting no hewn stones in it, as was commanded.

ܐܬܦܢܝ ܗܘܦܟ ܡܕܒܪܢܗ ܘܡܢܪܐ ܕܡܫܡܫ ܗܘܐ:
510 ܘܒܢܘܗܝ ܒܩܦܠܐ ܠܐ ܡܬܟܬܒܐ ܐܝܟ ܕܦܩܕ܀
ܘܠܒܪ ܡܢܗ ܒܥܐ ܫܐܘܠܬܐ ܘܡܬܒܪܢܐ ܠܗ:
ܘܫܕܪ ܡܢܬܐ ܘܦܣܩ ܐܘܪܚܐ ܘܣܠܩ ܠܥܠܝܬܐ܀
ܘܢܚܐ ܡܝܬܐ ܠܟܠ ܡܢ ܕܒܥܐ ܘܝܗܒ ܦܘܪܩܢܐ:
ܘܠܗ ܠܫܐܘܠܬܐ ܡܠܟܗ ܗܘܐ ܡܝܬܐ ܐܚܝܕܐ ܕܫܠܡܬ܀
515 ܠܡܘܢ ܟܕ ܡܝܬܐ ܠܟܠ ܡܢ ܕܒܥܐ ܢܚܐ ܠܗܠܝܢ:
ܟܕ ܢܦܫܗ ܠܐ ܡܠܟ ܗܘܐ ܕܗܘܐ ܢܚܐ܀
ܘܠܐ ܫܠܝܛܐ ܠܡܘܢ ܐܫܬܪܝܐ ܡܢ ܡܫܝܚܐ:
ܗܘܐ ܕܚܠܦ ܡܝܬܐ ܒܕܒܥܗ ܘܠܐ ܦܘܪܩܢܐ܀
ܠܡܝܬܐ ܠܐ ܕܫܠܛ ܡܢ ܪܘܚܝܬܐ ܘܠܐ ܢܪܐ ܐܢܫ:
520 ܕܘܠܐ ܢܦܫܗ ܐܬܕܒܪ ܗܘܐ ܒܕܒܥܐ ܕܐܬܦܫ܀
ܠܗ ܢܦܫܗ ܦܩܕ ܠܗ ܕܢܫܩܘܢ ܡܝܬܐ ܕܢܚܐ:
ܠܟܠ ܡܢ ܕܒܥܐ ܗܘ ܡܢ ܕܡܠܗ ܘܠܐ ܢܦܫܗ܀
ܡܢ ܗܘ ܕܦܩܕ ܠܐ ܟܪܙ ܗܘܐ ܠܡܫܡܪܗ:
ܗܢܝܢ ܕܐܬܦܫ ܘܢܚܐ ܡܝܬܐ ܘܠܐ ܒܕܡܝܐ ܗܘܐ܀
525 ܠܗ ܟܪܙ ܘܡܠܐ ܡܕܝܢ ܡܢ ܡܐ ܕܫܠܡܬ:
ܐܝܟ ܗܘܐ ܠܡܫܬܪ | ܡܢ ܢܦܫܗ ܘܠܐ ܐܫܬܡܠܬ܀ M14v
ܐܬܦܠܬܐ ܕܝܢ ܗܝ ܕܒܥܐ ܗܘܐ ܗܘ ܡܢ ܕܡܠܗ:
ܟܠܗ ܕܢܦܩ ܦܠܓܐ ܕܫܠܡܬ ܠܘܬ ܡܫܪܝܐ܀
ܒܢܐ ܗܘܐ ܡܕܒܪܢܐ ܐܝܟ ܕܡܠܟ ܡܢ ܢܦܫܗ:
530 ܘܠܐ ܡܬܟܬܒ ܗܫܐ ܒܗ ܩܠܦܐ ܐܝܟ ܕܐܬܦܩܕ܀

He arranged the wood upon it in the levitical manner,
And slaughtered the bull just as Moses had commanded in his scripture.
He kept the sacrificial animal until evening, and then offered it,
So that it would be offered at its proper time, according to the Law.
535 And when, like a Levite, he had completed everything that was written,
He poured the water on his own, without the Law.
As it is written, "I say—I, not the Lord" 1 Cor 7:12
Thus here he, not the Law, poured the water.
Such a one who has attained that knowledge of divinity,
540 Could behave without the Law and not abrogate it.
Paul said, "I say—I, not the Lord,"
And it was not the case that he abrogated his Lord's word when he was speaking.
So, too, Elijah was not commanded to do so when he installed the water,
Nor did he abrogate his Lord's commandment by his sacrifice.
545 With lucid knowledge, higher and beyond the Law,
Full of Love and completely entwined with divinity,
Loving the Lord and possessing Zeal and Faith,
Concerned with how he could turn the people toward his God,
And in every way to pursue the Error that had taken hold,
550 And for Truth to be victorious within and without the Law—
Because of this did he pour water upon the offering:
So that when the Fire was burning the water the Lord would be magnified.
He wanted to manifest a great sign there to the heathen
And to astonish them when the Fire was burning in the water.

ܘܦܰܩܶܕ ܡܶ̈ܛܪܶܐ ܒܶܗ ܒܐܶܣܟܺܡܳܐ ܕܟܶܠ̈ܝܳܢ ܠܟܽܠܗܶܝܢ:
ܘܰܕܟܺܝܪ ܠܐܘܪܳܐ ܐܰܟܠܳܐ ܕܟܰܘܟܳܐ ܟܰܡ ܒܡܰܠܟܽܬܶܗ܀
ܘܡܶܛܽܠܬܶܗ ܠܚܽܘܒܳܐ ܠܚܰܒܪܶܗ ܐܰܚܐܒ ܘܡܶܢ ܩܕܳܡ ܗ̱ܘܳܐ:
ܕܰܚܒܪ̈ܶܘܗܝ ܢܶܬܩܰܪܒ ܗ̱ܘܳܐ ܐܰܝܟ ܢܽܘܟܪܳܝܳܐ܀
ܘܟܰܕ ܫܡܰܥ ܗ̱ܘܳܐ ܠܒܥܽܘܬܗܘܢ ܕܰܚܡܺܝܪ ܐܰܝܟ ܠܟܽܘܢܳܐ: 535
ܢܦܰܩ ܗ̱ܘܳܐ ܡܶܛܪܳܐ ܗ̱ܘ ܡܶܢ ܕܰܡܠܬܶܗ ܘܠܳܐ ܢܽܘܟܪܳܝܳܐ܀
ܐܰܝܟ ܗܽܘ ܕܰܚܡܺܝܪ ܘܰܐܡܰܪ ܐܶܢܳܐ ܠܟܽܘܢ ܐܢܳܐ ܠܶܗ ܡܳܪܝ:
ܗܳܟܰܢ ܗܳܘܳܐ ܢܦܰܩ ܗܽܘ ܡܶܛܪܳܐ ܘܠܶܗ ܢܽܘܟܪܳܝܳܐ܀
ܐܰܝܟܳܐ ܕܰܫܟܺܝܚܳܐ ܠܟܽܘܢ ܚܰܒܪܽܘܬܳܐ ܕܰܠܟܽܘܢܽܘܬܳܐ:
ܡܫܰܕܪ ܗ̱ܘܳܐ ܘܠܳܐ ܢܽܘܟܪܳܝܳܐ ܘܠܳܐ ܦܪܳܐ ܠܶܗ܀ 540
ܐܡܰܪ ܦܳܠܶܘܣ ܕܰܐܡܰܪ ܐܶܢܳܐ ܠܟܽܘܢ ܐܢܳܐ ܠܶܗ ܡܳܪܝ:
ܘܠܳܐ ܗ̱ܘܳܐ ܡܰܠܠܬܳܐ ܕܡܳܪܶܗ ܒܛܶܠ ܟܰܕ ܐܡܰܪ ܗ̱ܘܳܐ܀
ܘܐܳܦ ܠܟܳܐܢܳܐ ܠܳܐ ܐܶܬܦܰܩܰܕ ܘܰܐܪܦܺܝ ܡܶܛܪܳܐ:
ܘܠܳܐ ܦܽܘܩܕܳܢܳܐ ܕܡܳܪܶܗ ܒܰܛܶܠ ܡܶܢ ܦܽܘܪܥܳܢܳܐ܀
ܒܫܰܒܥܳܐ ܫܢܺܝܢ ܕܽܘܡ ܘܰܫܡܰܥܬ ܡܶܢ ܢܽܘܟܪܳܝܳܐ: 545
ܘܰܡܠܳܐ ܚܽܘܒܳܐ ܘܰܚܡܺܝܠ ܦܶܠܗ ܒܰܐܠܗܽܘܬܳܐ܀
ܘܪܶܚܡ ܠܒܰܪܢܳܫܳܐ ܘܐܺܝܬ ܒܶܗ ܛܰܝܒܽܘܬܳܐ ܘܡܰܚܡܽܘܬܳܐ:
ܘܡܰܪܶܕ ܕܰܐܟܡܳܐ ܢܦܰܠ ܠܟܰܠܡܳܐ ܙܒܰܢ ܠܟܽܠܗܘܢ܀
ܘܒܰܦܝܳܠ ܦܽܘܪܩܳܢ ܢܶܬܒܰܥ ܛܰܘܒܶܗ ܕܰܐܚܺܝܕܳܐ ܗ̱ܘܳܐ:
ܘܰܒܢܽܘܟܪܳܝܳܐ ܘܠܳܐ ܢܽܘܟܪܳܝܳܐ ܦܽܘܪܥܳܢܳܐ ܢܶܬܠܳܐ܀ 550
ܡܛܰܠܽܘܬܳܐ ܢܦܰܩ ܗ̱ܘܳܐ ܡܶܛܪܳܐ ܟܽܠ ܦܽܘܪܥܳܢܳܐ:
ܘܡܳܐ ܕܰܫܟܺܝܚܳܐ ܗ̱ܘܳܐ ܢܽܘܪܳܐ ܒܫܡܰܝܳܐ ܡܳܪܝܳܐ ܢܶܐܡܰܪ܀
ܐܶܠܳܐ ܕܰܒܥܳܐ ܒܟܳܐ ܕܚܶܣܪܳܐ ܠܫܡܰ̈ܝܳܐ ܠܗܳܢ:
ܘܢܶܬܦܰܪ ܐܰܝܟ ܡܳܐ ܕܰܫܦܺܝܪܳܐ ܒܫܡܰܝܳܐ ܢܽܘܪܳܐ܀

555 He wanted to magnify that miracle, so he added the water,
So that when the heathen saw that the water was burning they would acknowledge the Lord.
It was a minor matter for him to summon Fire and for it to consume the wood,
So he put in the water so that when it consumed that (wood), it would increase the praise.
He added the water in order to summon Fire and to demonstrate
560 That he was not performing the miracle by means of Nature but rather by means of Might.
That Fire can be kindled in wood is natural,
But that it could flame up in water was absolutely amazing.
He glorified the sign in order to fill the pagans' soul with wonder
And to attract them to God with a miracle.
565 Therefore the great Prophet added the water to the offering
And stood in prayer before God.

XVI. ELIJAH'S PRAYER AND ITS AMAZING EFFICACY

Elijah stood to pray among the crowds,
And the gates on high were opened wide receptively.
"O God of Abram, Isaac, and of Israel,
570 Let the entire people know today that You are God
Today, my Lord, show Your valiant arm,
And may the tribes know that there is no other God along with You.
Lord, God, show the people that I am Your servant
And have done all of these things at Your order.
575 Answer me, God; Answer me God, and accept my prayer
And turn the heart of the children of the people back to Your faith."
The Prophet prayed, and while his prayer was still on the tip of his tongue
The Lord's Fire rushed down upon the offering.

ܠܗ ܒܬܕܡܘܪ̈ܬܐ ܒܥܐ ܗ̱ܘܐ ܕܢܗܦܘܟ ܘܐܘܒܫ ܡܝ̈ܐ:
ܘܗܐ ܕܚܙܗ ܫܢ̈ܝܐ ܕܡܬܒܥܝ ܡܝ̈ܐ ܒܡܪܝܐ ܢܗܘܘܢ ܀
ܪܗܘܪܡܐ ܗ̱ܘܬ ܠܗ ܕܢܫܪܐ ܠܒܢܘܪܐ ܘܡܝ̈ܬܬܐ ܠܐܬܦܬܚ:
ܘܡܝ̈ܐ ܗܝ ܠܗ ܕܗܐ ܕܐܛܠܐ ܠܗܘܢ ܫܘܒܚܐ ܢܫܡܥ ܀
ܐܘܒܫ ܡܝ̈ܐ ܕܢܫܪܐ ܠܒܢܘܪܐ ܘܢܘܚܐ ܗ̱ܘܐ:
ܕܠܗ ܟܝܢܐ ܐܠܐ ܒܚܝܠܐ ܡܪܚܡ ܠܬܕܡܘܪܬܐ ܀
ܗܘ ܕܒܡܝ̈ܐ ܠܐܘܩܕ ܢܘܪܐ ܕܒܝܢܐ ܗ̱ܘܬ:
ܕܒܡܝ̈ܐ ܕܝܢ ܠܐܬܟܪܟ ܗ̱ܘܬ ܙܒ ܕܘܡܪܐ ܀
ܐܚܝܗ ܠܛܠܝܐ ܕܐܪܡܠܬܐ ܢܦܫܐ ܘܡܝ̈ܬܐ ܠܚܘܪܐ:
ܘܒܬܕܡܘܪ̈ܬܐ ܢܫܬܒܚ ܐܢܘܢ ܙܕܩ ܠܐܠܗܐ ܀
ܡܛܠܗܕܐ ܐܘܒܫ ܡܝ̈ܐ ܥܠ ܦܘܪܥܢܐ:
ܘܡܢ ܥܕܠܬܐ ܡܢ ܐܠܗܐ ܢܒܝܐ ܪܒܐ ܀
ܡܢ ܐܠܗܐ ܟܝܢܐ ܦܩܕܐ ܠܡܫܡܠܝܘ:
ܘܐܬܚܕ ܕܘܡܐ ܐܬܦܠܓܘ ܗ̱ܘܘ ܠܡܫܡܠܝܘ ܀ M15r
ܐܢ ܐܠܗܘ ܕܐܒܪܗܡ ܘܐܝܣܚܩ ܘܐܝܣܪܐܝܠ:
ܢܕܥ ܝܘܡܢ ܟܠܗ ܥܡܐ ܕܐܠܗܐ ܐܢ̱ܬ ܀
ܘܥܒܕܐ ܡܪܝ ܗܢܐ ܕܪܒܐ ܕܥܒܕܬܘܗܝ:
ܘܢܕܥܘܢ ܡܫܩ̈ܠܐ ܕܠܝܬ ܐܠܗܐ ܐܚܪܢܐ ܠܒܪ ܀
ܡܪܝܐ ܐܠܗܐ ܚܝܐ ܒܥܠܡܐ ܕܥܒܕ ܐ̱ܢܐ:
ܘܒܦܘܠܚܢܗ ܫܒܝܠܐ ܦܠܘܢ ܡܫܡܫܢܝ ܀
ܥܢܝܢܝ ܐܠܗܐ ܥܢܝܢܝ ܘܡܟܠ ܟܘܡܪ̈ܐ:
ܘܐܦܝܐ ܠܗܘܢ ܕܒܢ̈ܝ ܥܡܐ ܠܒܥܠܕܒܒܘܬܝ ܀
ܙܟܝ ܢܒܝܐ ܘܦܩܕ ܟܘܡܪ̈ܘܗܝ ܒܪܝܫ ܠܡܩܛܠܗ:
ܢܗܘܐ ܕܡܪܝܐ ܒܪܘܚܐ ܢܫܬܠܛ ܥܠ ܦܘܪܥܢܐ ܀

His prayer went up and quickly sent down Fire
580 Upon the elect one's perfect sacrifice, so that the people would see.
The fire came down and consumed the sacrifice, but that was not enough for it!
The entire altar-top was incinerated by it, but it was still hungry!
It consumed the sacrifice, and the altar, and the stones; since it was so hungry
It stayed down for a long time, desirous of the offering.
585 It burned the water and consumed it just as if it were straw,
Even all the dirt in that ditch was incinerated!
It was burning in the pool of water as if it were reeds
And consuming it with its strength, as if it were thorns.
It found the meal prepared by that glorious one to be very tasty,
590 And swallowed it all down without even trying to taste it, it was so pleasing.
The guest sat down to the meal to which it had been invited,
And, since it found it so tasty, it ate every part of it and the table, too.
The water confronted it, but it removed it just as it had the sacrifice,
For the tasty bounty[21] of the one who had invited it was wholesome.

XVII. THE MIRACLE PRODUCES THE DESIRED RESPONSE

595 The Fire was roaring over the offering, and the people were trembling.
The flame was burning the water! Who would not be afraid?

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[21] The precise meaning of this new idiom is not clear. The word *iydo*, literally "hand," might refer to skillfulness of the chef rather than to the bountifulness of the meal. The latter, though, is a frequent figurative usage.

ܒܛܘܠܗ ܫܠܡܬ ܥܒܪܬ ܢܘܪܐ ܡܫܠܠܐܝܬ:
ܥܠ ܗܘ ܕܒܢܘܗܝ ܠܥܣܪܐ ܕܫܒܝܐ ܕܢܬܪܐ ܟܡܐ ✤
ܢܦܠܬ ܢܘܪܐ ܘܐܟܠܬ ܕܒܝܐ ܘܠܐ ܩܪܒ ܠܗ:
ܘܡܦܪܐ ܗܘܬ ܠܗ ܡܠܟܗ ܒܟܠܬܐ ܘܐܦ ܡܦܝܠܐ ܗܘܬ ✤
ܕܒܝܐ ܘܡܕܒܪܢܐ ܘܡܩܦܐ ܐܟܠܬ ܟܕܦܢܝܐ ܗܘܬ:
ܠܢܘܟܪܝܐ ܢܣܒܬ ܥܠ ܦܘܪܥܢܐ ܬܒܥܐ ܗܘܬ ✤
ܒܝܘܡܐ ܕܫܠܡܬ ܘܐܟ ܠܥܣܪܐ ܐܟܠܬ ܐܢܘܢ:
ܘܟܪܐ ܩܠܗ ܕܗܘ ܢܒܝܘܬܐ ܠܘܬ ܢܦܫ ܗܘܐ ✤
ܐܝܟ ܕܡܢܝܢܐ ܒܩܛܠܐ ܘܡܢܝܢܐ ܫܦܝܦܐ ܗܘܬ:
ܘܡܬܚܒܠܐ ܒܗܘܢ ܐܝܟ ܕܒܠܥܘܬܐ ܒܚܝܠܐ ܪܒܐ ✤
ܟܫܝܡ ܗܘܐ ܠܗ ܗܘ ܠܐܘܡܢܗ ܕܗܢܐ ܙܒܢܐ:
ܘܟܕ ܠܐ ܡܬܒܥܐ ܒܥܠܡܗ ܠܥܒܕܗ ܕܗܢܐ ܗܘܐ ܠܗ ✤
ܘܥܡܠܐ ܢܣܒܬ ܥܠ ܥܕܬܐ ܕܐܬܡܢܝܬ ܠܗ:
ܘܕܫܡܫܬ ܠܗ ܐܟܠܬ ܥܡܗ ܘܠܥܠܬܘܗ ✤
ܡܢܐ ܦܢܝܗ ܠܗ ܘܐܝܟ ܕܠܥܒܕܐ ܫܡܠܬ ܐܢܘܢ:
ܕܡܢܗܘܢ ܐܒܪܗ ܕܗܘ ܕܫܪܐ ܠܗ ܢܦܩ ܗܘܐ ܫܠܝܚ ✤
ܢܘܦܠܐ ܢܘܪܐ ܥܠ ܦܘܪܥܢܐ ܘܡܚܡܐ ܙܚܠܐ:
ܕܟܠܐ ܒܥܝܢܐ ܡܬܬܒܥܢܘܬܐ ܘܟܕ ܠܐ ܢܫܠܐ ✤

The power of the faith of God's believers was clearly apparent,
While idolatry's faction had been swept away before Elijah.
Baal was shamed, as were his servitors and his worshippers,
And his priests were trembling from the miracle that had overcome them.
One after the other, the tribes were overwhelmed by their fear,
When they saw the Fire consuming water and the soil of the ground.
All the people let out a shout with great force:
"The Lord, the Lord, he is God, and none other. 1 Kgs 18:39
The Lord of Elijah is One, and the gods do not exist.
Baal has been shamed, along with the Error that was so proud of him.
It has been revealed that there is no God but One.
That One whose Prophet and glorious Priest Elijah has been made.
The Lord is real, for He is Lord and God, too.
Victory is His; to the false ones, defeat!"
A clamor of praise was heard from every mouth
And the name of the Lord mentioned aloud on every tongue.
For Baal—curse, insult, disgrace, and infamy;
For his worshippers—public humiliation and defeat!
For the Lord—praise and glory and fame and heroic stature.
For Elijah—the crown of conquests and victory!
From every mouth—a single hymn of praise full of wonder
Was being sung by the Hebrews with a loud voice.
Elijah was the victor in his great struggle against Paganism
And he re-established the cause of the Faith that had been wiped away.

ܓܒܝܢ ܐܦ̈ܘܗܝ ܕܡܫܝܚܘܬܐ ܕܒܝܬ ܐܠܗܐ:
ܘܣܚܦ ܓܒܗ ܕܦܬܟܪܘܬܐ ܩܕܡ ܐܠܗ̈ܐ܀
ܒܥܠ ܟܠܐ ܘܡܫܡܫܢ̈ܘܗܝ ܐܦ ܫܐܕ̈ܘܗܝ:
600 ܘܪܓܡ ܟܘܡܪ̈ܘܗܝ ܡܢ ܐܪܥܐ ܕܝܣܪܝܠ ܐܢܘܢ܀
ܙܪܚܡ ܡܩ̈ܛܠܐ ܚܕ ܟܠܗܘ ܚܕ ܡܢ ܥܘܠܗܘܢ:
ܕܚܙܘ ܢܘܪܐ ܕܐܟܠܐ ܡܝ̈ܐ ܘܡܕܒܚܐ ܘܐܘܪܚܐ܀
ܢܦܠ ܗܘܐ ܥܡܐ ܟܠܗ ܥܡܐ ܒܚܝܠܐ ܪܒܐ:
ܡܪܝܐ ܡܪܝܐ ܗܘ ܐܝܬ ܐܠܗܐ ܘܐܚܪܢܐ ܠܐ܀
605 ܚܕ ܗܘ ܡܪܝܐ ܗܘ ܕܐܠܗܐ ܘܠܝܬ ܐܠܗ̈ܐ:
ܒܗܬ ܠܗ ܟܠܐ ܘܒܗܬܬܐ ܠܢܒܝܐ ܘܣܓܕܘ ܠܗ܀
ܐܬܓܠܝܬ ܠܗ ܕܠܝܬ ܐܠܗܐ ܐܠܐ ܐܢ ܚܕ:
ܗܘ | ܕܐܠܗܐ ܒܥܝܢ ܠܗ ܢܒܝܐ ܘܒܘܝܐ ܢܘܪܐ܀ M15v
ܡܪܝܐ ܗܘ ܫܡܫ ܕܗܘܝܘ ܡܪܝܐ ܐܦ ܐܠܗܐ:
610 ܠܗ ܙܕܩܐ ܘܠܒܪ̈ܝܬܐ ܬܫܒܘܚܬܐ܀
ܘܩܠܐ ܕܫܘܒܚܐ ܡܢ ܟܠ ܦܘܡ̈ܝܢ ܡܫܬܡܥܐ ܗܘܐ:
ܘܫܡܗ ܕܡܪܝܐ ܒܟܠ ܠܫܢ̈ܝܢ ܡܫܬܒܚ ܗܘܐ܀
ܒܟܠܐ ܡܠܐ ܘܪܒܢܐ ܘܢܨܚܐ ܘܫܡܐ ܛܒܐ:
ܘܠܫܘܒܚܘܗܝ ܒܗܬܬ ܐܦ̈ܐ ܘܬܫܒܘܚܬܐ܀
615 ܠܡܪܝܐ ܫܘܒܚܐ ܘܗܕܪܐ ܘܫܡܐ ܘܓܢܒܪܘܬܐ:
ܘܐܠܗܐ ܡܫܒܚܐ ܕܢܨܚܢܐ ܘܙܟܘܬܐ܀
ܒܦܘܡܗܘܢ ܦܩ̈ܥܐ ܚܕܐ ܐܬܟܘܫܬܐ ܘܡܫܒܚܐ ܐܡܪܐ:
ܡܙܕܡܪܐ ܗܘܐ ܡܢ ܒܢ̈ܝܢܐ ܥܡܠܐ ܘܩܠܐ܀
ܢܨܚ ܐܠܗܐ ܒܐܬܪܗ ܪܒܐ ܕܗܘ ܫܒܘܚܬܐ:
620 ܘܐܩܝܡ ܓܒܗ ܕܡܫܝܚܘܬܐ ܕܡܫܡܫ ܗܘܐ܀

He rebuilt the fence around the beloved vineyard that had been torn down Isa 5:1ff.
And tended it with instruction in the Truth, so it would yield fruit.
He performed a miracle whose greatness shamed the pagans
And with a sign forced them to confess, even though they were unwilling.
The glorious man was standing there while the Fire was fluttering over his offering
And the ranks of the people were sounding out loud praise.
The crowd was large, the sign miraculous, the priest holy,
And the might of the Lord had been revealed in the eyes of the multitude.
The Hebrews were bent over on their faces out of fear,
Because they saw that the Fire was consuming much, without limit:
Water, Soil, and stones did it lick up along with the offering,
So, moved by fear of the miracle, the people shouted out praise.
King Ahab was waving praises toward Elijah,
While all the people were intoning praise with a loud voice.
The great sign had forced the pagan, against his will,
To glorify the Lord along with the multitude, for he saw His might.
The de-feathered nation did not ever believe without a sign Isa 18:7
But the sign's impressiveness had forced them to recognize who was their Lord.
God's might had been renewed, even without having grown antiquated,
At the hands of Elijah, a second Moses when it comes to miracles.

ܒܢܳܐ ܗ̱ܘܳܐ ܗܰܝܟܠܳܐ ܠܒܰܥܠܳܐ ܕܢܰܚܶܒ ܕܡܰܠܰܟ ܗ̱ܘܳܐ:
ܘܰܚܽܘܠܦܳܢܳܐ ܕܩܽܘܡܫܳܐ ܦܰܠܚܶܗ ܕܶܩܳܐܐ ܢܶܐܟܽܠ❖
ܟܰܕ ܠܐܽܘܪܫܠܶܡ ܕܚܳܠܶܡ ܡܰܢܬܩܳܐ ܡܶܢ ܕܽܘܟܬܶܗ:
ܘܰܪܚܶܡ ܐܶܢܽܘܢ ܟܠܳܠܳܐ ܕܢܶܗܘܽܘܢ ܟܰܕ ܠܳܐ ܪܳܚܶܡ❖
ܩܳܐܶܡ ܪܰܘܡܳܐ ܘܢܽܘܪܳܐ ܡܶܢ ܫܡܰܝܳܐ ܥܰܠ ܩܽܘܪܒܳܢܶܗ:
ܘܰܐܟ݂ܠܶܗ ܟܽܠܶܗ ܡܰܕܒܚܳܐ ܩܽܘܪܒܳܢܳܐ ܕܺܐܝܣܪܳܐܝܶܠ❖
ܟܰܕ ܗ̱ܘܳܐ ܚܙܳܐ ܗܳܠܶܝܢ ܠܰܐܚܡܳܐ ܘܥܰܡܳܐ ܩܰܥܶܐ:
ܘܰܡܥܰܒܕܳܢܽܘܬܶܗ ܕܡܳܪܝܳܐ ܥܰܒܕܳܐ ܠܚܰܕ ܦܳܠܚ̈ܐ❖
ܒܫܶܡ ܟܳܗܢܶܐ ܟܽܠ ܐܰܦܰܘܗܝ ܡܶܢ ܕܚܶܠܬܶܗ:
ܕܠܳܐ ܠܐܽܘܡܬܳܐ ܣܪܳܐܘܢ ܠܢܽܘܪܳܐ ܕܐܳܟ݂ܠܳܐ ܩܰܠ❖
ܡܰܝܳܐ ܘܩܰܝܣܶܐ ܘܰܐܒܢܶ̈ܐ ܠܥܰܦܪܳܐ ܥܰܡ ܩܽܘܪܒܳܢܳܐ:
ܘܰܩܕܺܝܫܳܐ ܒܪܽܘܚܳܐ ܡܶܢ ܠܐܽܘܪܫܠܶܡ ܕܥܰܡ ܗ̱ܘܳܐ ܥܰܡܳܐ❖
ܐܽܘܦ ܡܰܠܟܳܐ ܡܶܢܶܗ ܦܽܘܠܚܳܢܳܐ ܙܺܝܢ ܐܶܠܺܝܳܐ:
ܘܥܰܡܳܐ ܟܽܠܶܗ ܡܫܰܒܰܚ ܦܽܘܠܚܳܢܳܐ ܒܩܳܠܳܐ ܪܳܡܳܐ❖
ܐܶܠܳܐ ܕܰܚܠܳܐ ܒܠܶܒܶܗ ܠܚܰܫܟܳܐ ܕܟܰܕ ܠܳܐ ܪܚܳܐ:
ܥܰܡ ܫܶܒ̈ܚܳܬܳܐ ܠܡܳܪܝܳܐ ܢܰܘܪܶܒ ܕܣܰܓܺܝ ܚܰܝܠܶܗ❖
ܥܰܡܳܐ ܡܫܰܬܥܶܝܳܐ ܕܠܳܐ ܐܶܠܳܐ ܡܶܬܬܽܘܡ ܠܳܐ ܢܦܰܩ:
ܡܶܛܽܠ ܕܐܳܬܳܐ ܒܪܺܫܶܗ ܗ̱ܘܳܐ ܕܢܶܐܒܰܕ ܟܽܠܶܗ ܡܶܢܶܗ❖
ܢܦܶܠ ܐܰܠܳܗܳܐ ܐܶܬܚܙܺܝ ܗ̱ܘܳܐ ܟܰܕ ܠܳܐ ܡܶܬܚܙܶܐ:
ܟܰܕ ܐܶܠܺܝܳܐ ܩܽܘܫܬܳܐ ܕܰܐܬܶܡ ܠܡܰܫܡܫܽܘܬܳܐ❖

He made the Carmel into Sinai itself with the Fire he brought down,
And took the role of Moses for the people with the sacrifice he offered up.
The nation had been suffering from the huge sore of that paganism,
But Elijah cauterized them with the flame, so they were healed.
They saw the might of Moses in Elijah, and, due to their fear,
They were drawn back to God as they usually were.
The force of the Fire brought them to repentance,
To renounce Baal there, as they had done with the Calf. Exod 32
God had also given Moses' Spirit to Elijah,
Just as that Spirit that was in Baal had also come from the Calf.
The Lord's Spirit, at the hands of Elijah and Moses, had crushed
That spirit of Error that dwelled in Baal and the Calf.
The wondrous, faithful, outstanding prophets of Adonai's realm
Kept close to the adultery-loving noble lady so that she would not misbehave.
Whenever a stranger would flirt with her in order to fornicate with her,
One or the other of them would crush him and protect her.
But this bride, always tended to fornicate,
So the Lord's servants had to be vigilant against her wantonness.
They were trying to have her come to her bridal chamber still holy
And chaste and pure and totally beautiful, but she was not willing.

ܥܰܒܕܶܗ ܠܒܰܥܠܕܒܳܒܳܐ ܫܰܠܺܝܛ ܐܳܦ ܒܶܗ ܒܢܽܘܪܳܐ ܕܐܰܣܺܩ:
ܘܰܫܰܕܰܪ ܠܒܰܥܠܳܐ ܕܢܶܫܐܰܠ ܫܽܘܐܳܠܳܐ ܒܝܰܕ ܥܺܝܕܳܐ ܕܐܳܣܝܳܐ܀
ܫܽܘܐܳܠܳܐ ܕܢܳܐ ܐܰܝܟ ܗ̱ܘܳܐ ܒܥܺܕܳܢܳܐ ܕܗܽܘ ܡܰܠܟܽܘܬ݂ܳܐ:
ܘܰܒܫܽܘܪܳܝ ܡܰܠܟܽܘܬ݂ܳܐ ܥܰܡܶܗ ܐܰܠܳܗܳܐ ܘܥܰܡ ܐܶܬ݂ܳܐ܀
645 ܚܰܝܠܶܗ ܕܫܽܘܠܛܳܢܳܐ ܚܙܳܐ ܒܰܐܠܳܗܳܐ ܘܥܰܡ ܕܚܰܝܠܬ݂ܳܗܽܘܢ:
ܐܶܬ݂ܦܰܪܰܥ ܗ̱ܘܳܐ ܙܰܕܺܝܩ ܐܰܠܳܗܳܐ ܐܰܝܟ ܕܡܰܠܟܳܐ܀
ܡܶܛܽܠ ܕܢܽܘܪܳܐ ܐܰܝܟ ܐܺܝܬ݂ܰܘܗ̱ܝ ܒܰܐܠܳܗܽܘܬ݂ܳܐ:
ܘܢܰܦܫܶܗ ܐܰܝܟ ܒܰܐܝܠܳܐ ܐܰܝܟ ܐܰܝܟ ܕܒܰܥܠܳܐ܀
ܐܳܦ ܐܰܠܳܗܳܐ ܪܽܘܚܳܐ ܕܫܽܘܠܛܳܢܳܐ ܢܳܦܶܩ ܠܰܐܝܠܳܐ:
650 ܕܐܳܦ ܗܽܘ ܪܽܘܚܳܐ ܕܐܰܝܟ ܗ̱ܘܳܐ ܒܰܥܠܳܐ ܥܰܡ ܚܰܝܠܳܐ ܗ̱ܘܳܐ܀
ܠܪܽܘܚܳܐ ܕܛܽܘܒܳܢܳܐ ܗܽܘ ܕܒܰܥܠܳܐ ܘܚܰܝܠܳܐ | ܠܡܰܪܝܳܐ:

ܪܽܘܚܶܗ ܕܡܳܪܝܳܐ ܒܶܗ ܐܰܠܳܗܳܐ ܘܫܽܘܠܛܳܢܳܐ ܚܰܝܠܳܐ܀
ܒܰܢܰܝ̈ ܕܰܐܬ݂ܪܳܐ ܡܶܬ݂ܪܰܢܺܝܢ ܐܰܝܟ ܕܰܒܥܰܝܢܳܐ ܐܶܬ݂ܳܐ ܕܽܘܢ:
ܢܶܦܩܽܘܢ ܠܚܽܘܪܳܐ ܪܽܘܚܳܐ ܕܰܒܪܳܐ ܘܠܳܐ ܐܶܬ݂ܚܰܙܝܰܬ݂܀
655 ܘܡܶܢ ܕܐܶܬ݂ܒܪܺܝܬ݂ ܡܶܢ ܗ̱ܘܳܐ ܐܰܝܟ ܕܝܳܐ ܒܶܗ:
ܡܶܢ ܡܶܢ ܡܰܠܟܽܘܬ݂ ܚܶܫܰܟ ܗ̱ܘܳܐ ܠܶܗ ܘܠܶܗ ܢܛܰܪ ܗ̱ܘܳܐ܀
ܗܽܘ ܕܝܶܢ ܡܰܠܟܳܐ ܡܶܬ݂ܚܰܙܝܳܐ ܗ̱ܘܳܐ ܠܡܶܫܝܳܢܳܗ:
ܘܡܰܥܒܶܕ ܡܶܢܳܐ ܐܰܝܟ ܗ̱ܘܳܐ ܒܶܗ ܡܶܢ ܦܽܘܪܫܳܢܳܐ܀
ܟܰܕ ܡܰܕܥܳܐ ܘܢܶܥܒܶܕ ܘܰܕܡܳܐ ܘܰܡܥܰܠܝܳܐ ܫܽܘܦܪܳܐ:
660 ܒܶܗ ܗ̱ܘܳܐ ܠܶܗ ܕܐܶܬ݂ܚܙܺܝ ܠܚܽܘܒܳܗ ܘܠܳܐ ܐܶܬ݂ܬܰܒܰܥ܀

And when she would steal away from them to commit adultery,
Her chamberlains[22] would notice it and uncover her fraud, for they were zealous.
They were protecting the marriage vows for the groom who had sent them,
And when they saw anything amiss with the bride, the mighty ones acted zealously.
665 When Moses saw the Calf with her, he raged against it:
He threw it down, and it fell. He filed it down, and it vanished. He tossed it out, and it disappeared.
And when Baal made adulterous overtures to her, Elijah rose
And grew angry, stopped the rain, and made the famine,
He bound the Heavens and made the Earth barren and brought down Fire,
670 And incinerated Water and took his sword and slaughtered the priests.
He threw down the corpses, bathed in the blood, and demonstrated his zeal,
And made a laughing-stock of the adulterer who had made overtures to the bride.
By signs and wonders the once-disgraced bride
Was forced to return to the Holy One.[23]
675 She saw the Fire that the glorious one had brought down upon the offering
And in shame rejected Baal, the one who had corrupted her.
The great faithful one who had been protecting her had forced her with Fire
Until she remained consecrated to the groom's name.

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[22] Literally, those in charge of her bed-chamber!

[23] A play on words here: *qaddīsho* also means a man sanctified to a woman for marriage.

ܘܠܳܐ ܕܟܶܗܢܬܳܐ ܗ̱ܘܳܐ ܡܶܢܗܽܘܢ ܟܳܗܢܳܐ ܐܰܒ݂ܪܳܗܳܡ ܗ̱ܘܰܘ ܒܳܗ:
ܡܗܰܝܡܢܽܘܬ݂ܶܗ ܦܰܪܫܺܗ ܐܺܦܶܗ ܕܟܳܗ̈ܢܶܐ ܗ̱ܘܳܘ❖
ܢܳܗܺܪ ܗ̱ܘܳܘ ܠܶܗ ܥܶܕ̈ܳܢܶܐ ܠܫܰܡܳܝܳܐ ܕܫܰܪܰܪ ܐܶܢܽܘܢ:
ܘܠܳܐ ܕܺܝܢ ܡܰܠܟܳܐ ܚܙܳܐ ܫܽܘܦ݂ܪܳܐ ܠܶܗ ܟܳܗܢܽܘܬܳܐ❖
ܟܰܕ ܐܰܘܣܶܦ ܗ̱ܘܳܐ ܟܠܺܝܠܳܐ ܠܟܽܘܠܳܗ ܘܐܰܚܶܕ ܗ̱ܘܳܐ ܡܽܘܫܶܐ:
ܗܰܝܟܠܶܗ ܘܢܦܰܠ ܫܩܠܶܗ ܘܐܰܘܦܺܝ ܪܽܘܚܶܗ ܘܐܰܟܒ݂❖
ܘܟܰܕ ܟܰܠܶܠ ܟܠܺܝܠܳܐ ܕܟܳܗܢܳܐ ܒܶܗ ܡܶܢ ܐܰܠܳܗܳܐ:
ܘܣܶܠܶܩ ܢܽܘܗܪܶܗ ܘܛܶܠܳܐ ܡܰܗܪܳܐ ܘܰܟܬܰܒ ܟܰܦ݂ܢܳܐ❖
ܐܰܝܟ ܠܰܡܫܺܝܚܳܐ ܘܡܰܠܶܟ݂ ܠܐܽܘܪܚܳܐ ܘܐܶܫܬܺܝ ܢܽܘܪܳܐ:
ܘܐܘܟܶܠ ܩܰܝ̈ܣܶܐ ܘܢܶܫܩܰܠ ܡܰܕܒ݂ܚܳܐ ܘܰܫܰܠܶܠ ܟܺܐܦ̈ܶܐ❖
ܘܐܰܪܡܺܝ ܚܶܠܕܳܐ ܘܡܰܝ̈ܳܐ ܕܒܰܣܡܳܐ ܘܢܳܦܶܩ ܠܶܗ̈ܢܶܗ:
ܘܰܠܚܶܡܪܳܐ ܕܟ݂ܠܳܐ ܕܺܝܢ ܡܰܠܟܳܐ ܢܽܘܦܩܳܐ ܠܥܰܒ݂ܕܶܗ❖
ܟܰܕ ܐܳܠܦܶ̈ܐ ܘܐܶܫܬܰܥܒܕܘ ܡܙܰܘܙܚܳܐ ܗ̱ܘܳܐ:
ܫܰܠܝܳܐ ܘܐܰܦ݂ܢܝ ܚܰܕ ܫܰܡܝܳܐ ܗ̱ܘ ܕܐܶܬܠܰܚܡܳܢܳܐ❖
ܫܪܳܐ ܗ̱ܘܳܐ ܢܽܘܪܳܐ ܘܐܶܫܬܰܠ ܙܰܘܓܳܐ ܥܰܠ ܩܽܘܪܒܳܢܳܐ:
ܘܰܡܫܰܡܫܳܢܽܘܬܶܗ ܟܶܠܠܳܐ ܩܰܪܢܳܐ ܡܶܢ ܟܳܗܢܽܘܬܳܐ❖
ܪܽܘܚܶܗ ܟܢܽܘܪܳܐ ܡܫܰܡܫܳܢܳܐ ܕܒܳܐ ܕܢܶܚܬ ܗ̱ܘܳܐ ܠܶܗ:
ܒܪܚܳܐ ܕܢܶܬܠܶܐ ܟܽܘܡܪܶܗ ܕܫܰܠܝܳܐ ܡܫܰܡܫܳܢܽܘܬܶܗ❖

Once she had been purified, she shouted out to the Lord that He was her God,
For her custom was that, until he forced her to, she would not recognize Him.

XVIII. THE EXECUTION OF THE PROPHETS OF BAAL

So the people saw the Fire and accepted the Lord as their Lord
And, with shouting, wove a crown of praises for Elijah.
The glorious one said, "Seize the prophets of Falsehood!"
So the people quickly seized all of them
And brought them down from that mountain offering place
To the wadi Qishon. Then he took a sword and slew them.
He was the farmer who hated to see thorns in his field,
So he weeded them with the sword for a sickle as one would do to a thicket of briars.
They were weeds, so in order to cleanse his ground of them
He pulled them out and threw all of them away so they would not harm it.
In order not to leave behind any briars in the seed of Abraham's house,
He cleansed them from that blessed field of Isaac.
He saw bad stinging plants in the farmland of Jacob the just,
So he took a knife and cut them down so that they would not take root.
That prophetic Spirit of Elijah was zealous
Against that lying spirit of the prophets of Falsehood,
So, in order for the holy one to drive out the foul one,
It quickly ravaged all of her worshippers.
The people had a devil-spirit, and they were rabid about images,
So Elijah eliminated that devil-spirit with the priests that he killed.

ܡܛܠ ܟܠܐ ܡܛܪܐ ܕܐܠܗܘܗ ܗܘ ܡܢ ܕܐܪܘܚܗ:
680 ܕܚܒܫܗ ܗܘܐ ܕܐܠܐ ܪܘܚܗ ܠܐ ܢܒܛܠܗ ❖
ܚܙܐ ܩܛܠ ܟܦܢܐ ܢܘܪܐ ܘܐܘܒܕ ܒܡܛܪܐ ܡܛܪܗ:
ܘܐܠܗܝܐ ܡܟܠܐ ܦܩܘܕܝܬܐ ܕܒܠܐ ܟܦܢܐ ❖
ܐܡܪ ܙܘܥܐ ܐܫܘܘ ܠܒܢܝܐ ܕܝܠܕܘܬܐ:
ܘܐܝܟ ܐܢܘܢ ܟܦܢܐ ܠܒܢܝܗܘܢ ܡܚܠܠܐ ❖
685 ܘܐܝܟ ܐܢܘܢ ܡܢ ܗܘ ܠܗܘܐ ܕܟܠ ܦܘܪܢܣܐ:
ܠܒܢܝܐ ܕܫܡܥܘ ܘܫܡܥܘ ܚܙܝܐ ܘܒܟܫ ܐܢܘܢ ❖
ܐܟܪܐ ܗܘܐ ܕܫܢܝܐ ܕܚܙܐ ܠܚܡܠܗ ܦܩܘܕܐ:
ܘܐܝܟ ܕܠܟܢܪܐ ܠܟܘܟܠܐ ܕܚܙܝܐ ܟܕ ܗܘܐ ܐܢܘܢ ❖
ܐܙܝܠ ܗܘܘ ܘܟܠܐ ܕܒܪܐ ܡܢܗܘܢ ܐܘܟܠܗ:
690 ܡܠܝ ܗܘܐ ܘܥܒܪܐ ܠܟܠܗܘܢ ܡܢܗ ܘܠܐ ܢܐܦܘܢܗ ❖
ܘܠܐ ܢܦܠ ܗܘܐ ܦܩܘܕܐ ܒܪܘܟܐ ܕܟܠ ܐܚܪܢܐ:
ܟܕ ܐܢܘܢ ܡܢ ܗܘ ܢܥܠܗ ܒܪܫܡܐ ܕܐܫܟܚ ❖
ܠܦܩܘܕܐ ܟܬܒܐ ܚܙܐ ܠܐܫܒܪܗ ܕܟܐܢܐ ܢܟܦܘܒ:
M16v ܘܠܐ ܢܫܠܛܘܢ ܥܡܠܐ ܫܡܝܐ ܘܦܫܩ ܐܢܘܢ ❖
695 ܠܗܢ ܙܘܥܐ ܕܒܟܢܘܬܐ ܗܘ ܕܐܠܗܐ:
ܒܙܘܥܐ ܕܦܘܩܕܐ ܗܘ ܕܒܟܝܐ ܕܝܠܕܘܬܐ ❖
ܘܐܬܕܪܘܫ ܗܘܐ ܗܘ ܦܪܝܫܘܬܐ ܠܡܫܡܫܢܘܬܐ:
ܠܡܫܡܫܢܘܬܗ[6] ܦܠܚܘܢ ܚܙܝܢ ܡܟܠܠܐ ❖
ܕܗܘܐ ܐܝܠ ܗܘܐ ܠܟܦܢܐ ܘܦܩܕ ܟܠܗ ܙܒܢܐ:
700 ܘܠܗ ܠܗܘ ܕܗܘܐ ܠܗܢ ܟܠܗܐ ܒܦܘܩܕܢܐ ܕܐܠܗܐ ❖

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[6] Abbreviated: ܠܡܫܡ

He slaughtered nine hundred prophets of Baal and false religions
In order to cut away Error from the midst of the people by means of their corpses.
Nine hundred corrupt teachers of adultery to Abraham's daughter,
Did the zealot ravage, so that she would stay in a holy state.
705 They had been seducing the bride, and she would commit adultery since she was weak,
So he slaughtered them so that she would become frightened, shamed, and be re-sanctified.
A great crisis had confronted Elijah, and he had masterfully withstood it,
And emerged as victorious champion in the confrontation.
The wicked ones were food for his sword, and it consumed them
710 Because they had consumed Jezebel's food when they had lost their minds.
The sinners knelt down beneath his knife while being slaughtered,
And regurgitated the demonic sacrificial meals that they had swallowed down so gluttonously.

XIX. ELIJAH RESTORES THE RAIN

And when his sword grew sated with the unholy ones, and his mind eased,
He turned toward Ahab, to speak to him pleasantly:
715 "Go up, O King, and eat heartily and drink" he said to him,
"For deep down here I hear the sound of rain." 1 Kgs 18:41
Elijah heard the rumble of the rain with the ear of his soul,
With a perfection that enabled it to hear the rain spiritually.
The man who was a perfect specimen of spirituality
720 Had acquired the ability to see and hear distant things to an exceptional degree.

ܢܒ̈ܝܐ ܕܒܥܠܐ ܘܕܕ̈ܚܠܬܐ ܠܐܡܩܠܐ ܢܟܣ:
ܕܢܩܘܡ ܠܘܚܫ ܡܢ ܓܘ ܢܣܩ̈ܠܐ ܒܡܬܟ̈ܪܘܗܝ܀
ܣܪ̈ܝܩܐ ܠܐܡ̈ܫܠܐ ܘܡܠܟܡ ܓܘܙܐ ܠܒܢܝܐ ܐܒܪܗܡ:
ܣܪܒ ܛܝܢܐ ܕܐܬܟܪܙ ܗܘ ܩܕܝܫܘܬܐ܀
705 ܐܟ̈ܠܐ ܗܘܘ ܠܗ ܒܥܒܕܬܐ ܘܬܪܝܢ ܒܪܘܫܐ ܗܘܐ
ܘܢܦܫ ܐܢܘܢ ܠܐܘܚܕܢ ܐܒܗ̈ܬܐ ܠܐܬܪܗ ܗܘ܀
ܩܐܡܬܐ ܪܒܐ ܦܩܕ ܒܐܒܘܬܐ ܘܥܡ ܐܚܝ ܛܪܦܐ:
ܘܒܢܝ̈ܢܐ ܣܓܝܐ ܡܢ ܕܐܬܐ ܒܗ ܪܓܫܐ ܗܘܐ܀
ܗܘܐ ܪܡܫܐ ܠܫܡܝܐ ܒܫܪܒܗ ܘܐܬܟܢܫ ܐܢܘܢ:
710 ܟܠ ܕܐܬܒܗ ܗܘܐ ܠܫܡܗ ܕܐܬܒܠܠ ܒܗ ܡܫܬܐܠܝܢ܀
ܒܪܗ ܟܠܠܐ ܐܬܚܠ ܡܫܝܚܘ ܒܗ ܡܬܚܪܒܝܢ:
ܘܚܙܐ ܕܒܢ̈ܝܐ ܕܥܒܕܐ ܕܒܥܠܗ ܐܬܘܛܝܬ܀
ܘܒܪ ܪܘܚܬ ܗܘܐ ܚܪܒܗ ܒܛܘܪ̈ܐ ܘܚܙ ܪܒܝܢܗ:
ܘܦܩܕ ܪܒ ܐܚܕ ܕܢܦܠܠ ܠܗ ܒܫܡܫܬܗ܀
715 ܫܡܥ ܠܟܝ ܡܠܟܬܐ ܘܟܠܗܘܢ ܘܐܬܐܠܬ ܐܡܪ ܗܘܐ ܠܗ:
ܕܠܐ ܕܡܛܪܐ ܗܐ ܡܢܥ ܐܢܐ ܒܫܡܝܬܗ܀
ܙܟܘܬܐ ܕܡܛܪܐ ܒܐܪܥܐ ܕܢܦܠ ܡܢܥ ܐܠܝܐ:
ܒܟܫܪܘܬܐ ܕܡܛܪܐ ܕܐܬܡܢܥ ܙܘܥܬܗ܀
ܡܫܘܚܬܐ ܙܡܢܬܐ ܕܚܪܒܐ ܘܡܫܟܢܐ ܙܢܝܬܐ:
720 ܩܐ ܗܘܐ ܠܟܪܐ ܕܒܫܡܪܐ ܗܘܐ ܒܪܘܚܬܐ܀

He was a saint and was able to comprehend, as it is written:
"Height and depth, breadth and width, are with the saints." Eph 3:16
His hearing was perfect, and, like an angel, he listened to the rumble
Of the rain from afar and made Ahab move off quickly.
He untied the knot that he had tied with a command
And opened the gate that had been shut valiantly.[24]
The ties of the sky, which had been fastened, were cut,
And he sensed it coming out from the very ends of the Earth.
A cloud had stirred, coming from beyond the edges of the Earth
And, as an adept, he sensed it and told Ahab.
As soon as he had shed the blood of the altar priests,
The condition for permitting rain to fall upon Creation had been met
Once he had cast down the corpses of the sinners,
Compassion had swelled within him and he had untied the sky that had been fastened
His foot became drenched in blood from the evildoers,
And his wrath eased so that he would not again punish the Earth in anger.
And when the good servant had been satisfied with the blood he had sprinkled about,
The just Lord commanded the wind to bring rain.
And the Prophet heard the rumble of the wind from beyond the ends of the Earth
And informed the King that he should not hesitate to move along.

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[24] The adverbs at the end of these two lines are ambiguous in Syriac as in English. It is (perhaps intentionally) unclear whether Jacob is referring to the powerful command that originally blocked the rain or to its unblocking.

ܩܰܕܺܝܫܳܐ ܗ̱ܘܳܐ ܘܶܐܫܟܰܚ ܢܰܕܪܶܟ݂ ܐܰܝܟܳܐ ܕܰܟ݂ܬܺܝܒ݂:
ܪܳܘܡܳܐ ܘܥܽܘܡܩܳܐ ܦܬܳܝܳܐ ܘܐܽܘܪܟܳܐ ܥܰܡ ܩܰܕܺܝܫܶ̈ܐ܀
ܢܚܶܬ݂ ܗ̱ܘܳܐ ܡܶܫܟܚܶܗ ܩܳܐܶܡ ܡܰܠܐܰܟ݂ܳܐ ܙܳܐ ܡܶܢ ܪܰܘܡܳܐ:
ܙܽܘܗܡܳܐ ܕܡܶܛܪܳܐ ܩܳܪܶܒ݂ ܠܰܐܚܐܳܒ݂ ܟܡܰܥܢܽܘܗ̇܀
ܡܦܰܩܶܕ ܗ̱ܘܳܐ ܠܡܶܛܪܳܐ ܗܽܘ ܕܰܡܛܰܪ ܗ̱ܘܳܐ ܦܽܘܩܕܳܢܶܗ:
ܘܦܰܬܚܶܗ ܠܬܰܪܥܳܐ ܗܽܘ ܕܐܰܚܺܝܕ ܗ̱ܘܳܐ ܟܶܐܢܳܐܺܝܬ݂܀
ܦܬܳܪ̈ܶܐ ܕܐܐܰܪ ܘܡܶܛܪܳܐ ܗ̱ܘܳܐ ܐܶܬ݂ܟܠܺܝܘ ܗ̱ܘܰܘ:
ܘܟܰܕ ܡܶܢ ܡܫܰܩܦ ܢܶܥܡܰܠ ܐܶܠܺܝܳܐ ܐܽܘܪܚܶܗ܀
ܚܢܳܢܳܐ ܕܝܠܶܗ ܠܥܶܠ ܡܶܢ ܟܒܺܝܢܶܗ ܘܐܽܘܪܚܳܐ ܐܶܠܺܝܳܐ:
ܩܳܐܶܡ ܪܽܘܚܳܢܳܐ ܐܽܘܪܚܶܗ ܠܶܗ ܗܽܘ ܘܶܐܡܰܪ ܠܰܐܚܐܳܒ݂܀
ܡܶܚܕܳܐ ܕܐܶܡܰܪ ܟܺܝܡܳܐ ܘܦܽܘܫܪ̈ܶܐ ܘܬܰܟܠܽܘܬ݂ܳܐ:
ܡܬܰܟܰܠ ܐܰܦܶܝ ܢܶܚܘܳܐ ܡܶܛܪܳܐ ܥܰܠ ܒܪ̈ܺܝܳܬ݂ܳܐ:
ܥܰܡ ܗܽܘ ܕܐܰܪܟܶܢ ܠܡܰܠܟ̈ܝܽܘܗܝ ܘܟܢܰܫ ܟܽܘܠܳܐ:
ܘܠܶܗ ܒܶܗ ܪܶܫܡܳܐ ܩܰܪܢܳܐ ܠܐܐܰܪ ܘܐܶܣܳܪܳܐ ܗ̱ܘܳܐ܀
ܐܶܬ݂ܟܰܠܺܝ ܗ̱ܘܳܬ݂ ܪܽܘܚܶܗ ܟܰܒܫܳܐ | ܡܶܢ ܫܡܰܝܳܐ: M17r
ܘܢܚܶܬ݂ ܡܥܰܠܬܶܗ ܕܐܰܝܟ ܠܳܐ ܢܶܙܕܪܳܐ ܒܪܽܘܝܳܐ ܠܐܰܪܥܳܐ܀
ܘܟܰܕ ܐܶܬ݂ܪܟܶܢ ܚܛܳܐ ܠܚܳܐ ܟܰܒܫܳܐ ܘܪܶܟ݂ܢܰܫ:
ܦܰܩܶܕ ܗ̱ܘܳܐ ܠܥܢܳܢܳܐ ܡܢܳܐ ܩܰܠܺܝܠܳܐ ܘܡܶܛܪܳܐ ܐܰܬ݂ܳܐ܀
ܘܙܳܐ ܗ̱ܘܳܐ ܢܰܟ݂ܠܳܐ ܙܽܘܗܡܳܐ ܕܪܽܘܚܳܐ ܠܥܶܠ ܡܶܢ ܦܰܩܥܳܬ݂ܳܐ:
ܘܦܰܪܢܶܣ ܠܥܳܠܡܳܐ ܕܠܳܐ ܢܶܬ݂ܟܰܠܽܘܢ ܟܡܰܥܢܽܘܗ̇܀

He, himself, went up to the top of the mountain to pray,
And humbled himself before God in supplication.
He placed his face between his knees as it is written, 1 Kgs 18:42
So as to show the beauty of his humility in his prayer.
745 He performed new and wondrous deeds like a hero
But lowered his face between his knees like a frail person.
Supreme in deeds, performances, and victories
But composed, humble, and full of distress in his mind,
He commanded Creation and it obeyed him as it would God,
750 But the just one did not forget to pray as one in pain.
He was crouched down in distress, his face placed between his knees,
For no one draws near to God unless with distress.
He bent down to enable his prayer to be accepted,[25]
For God finds Prayer beautiful when it is with humility.
755 He prayed to receive Compassion for the World from God
And did not ask for the gift haughtily, but rather with distress.
So then he bowed down and placed his face between his knees
And sent his disciple to have a look in the direction of the sea.
But when he told him that he did not see anything in the direction of the sea,
760 He sent him back again seven times, as it is written. 1 Kgs 18:43
And on that seventh time he told him what he saw,
"I have seen a little cloud coming up from the direction of the sea,

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[25] For the use of this idiom "to do the face" with "prayer" = "to provide prayer an opportunity to function" in Jacob see homily 4, line 454.

ܘܫܠܛ ܠܗ ܗܘ ܒܪܡܙܗ ܕܢܗܘܐ ܠܡܥܕܪܢܘܬܗ:
ܘܐܪܡܝ ܢܦܫܗ ܩܕܡ ܐܠܗܐ ܒܫܠܡܘܬܗ܀
ܫܡ ܗ̱ܘܐ ܐܦܘܗ̱ܝ ܒܝܢܬ ܒܘܪܟܘܗ̱ܝ ܐܝܟܡܐ ܕܨܠܝ:
ܕܒܥܘܬܗ ܚܘܐ ܫܘܦܪܐ ܕܡܣܟܢܘܬܗ܀
745 ܗܟܢ ܡܕܬܬܐ ܘܐܬܡܬܚܬ ܐܝܟ ܟܝܒܪܐ:
ܘܚܦܐ ܐܦܘܗ̱ܝ ܒܝܢܬ ܒܘܪܟܘܗ̱ܝ ܐܝܟ ܣܟܠܐ܀
ܙܡ ܒܟܢܪܐ ܘܒܫܘܦܪ̈ܐ ܘܒܚܨܘܨܪ̈ܬܐ:
ܘܒܢ̈ܝܢܘܗ̱ܝ ܢܚ ܘܡܫܡܫ ܘܥܠܠ ܢܦܩܐ܀
ܦܩܕ ܠܒܢ̈ܝܢܐ ܘܐܫܬܡܥܬ ܠܗ ܐܝܟ ܐܠܗܐ:
750 ܘܠܐ ܛܥܐ ܩܐܝܐ[7] ܕܪܦܐ ܗ̱ܘܐ ܐܝܟ ܚܫܘܫܐ܀
ܟܗܡ ܗ̱ܘܐ ܒܫܡܝܐ ܘܡܬܚܢܢ ܐܦܘܗ̱ܝ ܒܝܢܬ ܒܘܪܟܘܗ̱ܝ:
ܕܢܚܬ ܐܠܗܐ ܐܠܐ ܒܫܡܝܐ ܠܐ ܡܬܒ ܐܢܫ܀
ܟܕ ܗ̱ܘܐ ܢܦܫܗ ܕܠܒܘܬܗ ܐܦܠܐ ܢܟܦ:
ܕܒܫܘܒܚܐ ܡܛܪܐ ܕܢܚܬܐ ܩܕܡ ܐܠܗܐ܀
755 ܘܢܫܕ ܬܓܪܐ ܥܡ ܐܠܗܐ ܒܢܟܠܐ ܪܓܝܠ:
ܘܠܐ ܢܬܠܛܠܡ ܐܠܐ ܒܫܡܝܐ ܢܦܠܟ ܡܘܗܒܬܐ܀
ܐܬܦܢܝ ܡܨܠܐ ܘܫܡ ܗ̱ܘܐ ܐܦܘܗ̱ܝ ܒܝܢܬ ܒܘܪܟܘܗ̱ܝ:
ܘܒܠܒܫܒܪܗ ܠܐܘܪܚܗ ܕܡܛܪܐ ܚܒܪܗ ܕܝܚܘܪ܀
ܘܟܕ ܐܡܪ ܠܗ ܕܠܐ ܚܙܐ ܩܕܡ ܟܐܘܪܚܐ ܕܡܛܪܐ:
760 ܗܦܘܟ ܠܗܘܢ ܚܒܪܗ ܥܕܡܐ ܕܚܢܢܐ ܐܝܟܐ ܕܨܠܝ܀
ܘܒܗ ܕܫܒܥ ܐܡܪ ܗ̱ܘܐ ܠܗ ܐܝܟ ܕܚܙܐ:
ܒܢܝܐ ܕܥܢܢܐ ܚܙܝܬ ܟܕ ܫܠܝܐ ܟܐܘܪܚܐ ܕܡܛܪܐ܀

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[7] Text: ܩܝܢܐ.

And it is as small as a man's palm."
So he immediately sent word to King Ahab not to delay.
The Lord stretched out a hand of mercy so that the land would recover
From the disaster into which the famine had swept it for such a long time.
He shaped a hand in the cloud and gave it to it [the land] to show it
That he was appeased and had come to make peace with it.
With the palm of Compassion he offered rain
To the thirsty and exhausted land, so that it could forget its distress.
A man's hand appeared upon the cloud,
Giving woe to Jezebel and rain to the earth.[26]
It was a large hand that appeared loaded
With a fine wedding present for the field that had been barren of produce.
In the cloud He shaped the hand of the Lord, full of satisfying goodness,
That would come to loosen the great famine that had devastated the land.
The disciple saw it, and brought the news to his glorious master,
And he then sent and announced it to the King, so that he would move along.
But the Compassion that had been sent so quickly preceded him,
And He went out and graced the Land with a great rain.
The moist winds collected in blessed abundance
And the sky poured out in great profusion for the very thirsty place.

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[26] Apparently the point is that a man's hand is the norm in punishing women.

ܘܕܡܝܐ ܠܦܣܬ ܐܝܕܐ ܕܓܒܪܐ ܒܙܥܘܪܘܬܗ:
ܘܡܚܕܐ ܫܠܚ ܠܗ ܠܐܚܒ ܡܠܟܐ ܕܠܐ ܢܟܠܝܘܗܝ܀
ܐܝܕܐ ܕܪ̈ܚܡܐ ܐܘܫܛ ܡܛܪܐ ܠܐܪܥܐ ܕܐܬܦܬܚ:
ܡܢ ܡܦܘܠܬܐ ܘܫܦܘܗ ܟܦܢܐ ܢܘܓܪܐ ܪܒܐ܀
ܘܪܙ ܥܢܢܐ ܐܝܕܐ ܘܡܩܪܒ ܠܗ ܕܢܣܩܐ ܠܗ:
ܘܐܬܪܘܚ ܠܗ ܘܐܬܐ ܘܢܚܬ ܫܡܝܐ ܠܥܡܗ:
ܒܦܣܬ ܐܝܕܐ ܕܪ̈ܚܡܐ ܡܛܪܐ ܐܘܫܛ ܗܘܐ ܠܗ:
ܠܐܪܥܐ ܨܗܝܬܐ ܘܡܬܛܪܦܬܐ ܕܐܛܠܐ ܚܝܘܗ̇܀
ܐܝܕܐ ܕܓܒܪܐ ܐܬܚܙܝܬ ܗܘܬ ܥܠ ܟܪܡܠܐ:
ܟܕ ܡܘܟܐ ܗܘܬ ܠܐܝܙܒܠ ܚܝܐ ܘܠܐܪܥܐ ܨܗܝܬܐ܀
ܐܬܚܙܝܬ ܗܘܬ ܐܝܕܐ ܘܟܠܬܐ ܘܡܚܝܢܐ ܗܘܬ:
ܐܚܕܐ ܠܗܝܐ ܒܫܡܝܐ ܘܒܪܐ ܡܢ ܬܟܠܟܠܐ܀
ܐܚܘܗ̇ ܕܡܛܪܐ ܫܘܒܠܐ ܪܙ ܥܢܢܐ:
ܐܬܐ ܐܡܛܪܐ ܠܟܦܢܐ ܟܠܐ ܘܡܢܥܗ ܠܐܪܥܐ܀
M17v ܚܙܗ̇ ܠܟܫܝܪܐ ܘܐܬܡܗ ܒܫܪܝܐ ܠܒܪܟܐ ܪܘܡܐ:
ܘܫܒܪ ܐܦ ܗܘ ܫܒܪܗ ܠܡܠܟܐ ܘܪܗܛ ܗܘܐ܀
ܘܡܪܟܒܬܗ ܪ̈ܟܫܐ ܕܐܬܕܒܪܘ ܗܘܘ ܡܫܠܠܬ:
ܘܢܦܩ ܫܒܪܗ ܚܝܠܐ ܠܐܪܥܐ ܒܡܛܪܐ ܪܒܐ܀
ܘܪܘܚܐ ܕܥܢܢܐ ܒܫܩܦܐ ܪ̈ܝܫܢܐ ܐܬܦܢܝܬ ܗܘܝ:
ܘܐܬܓܫܫ ܐܐܪ ܫܡܝܐ ܪܒܐ ܒܪܘܡܐ ܪܒܐ܀

The wind spewed out widespread water upon the lands,
And an autumn rain moved within the cloud to water all of Tebel.[27]
785 The Hidden Gesture[28] ordered the sky and it became full of water
And blew all the water upon desiccated land.
The great abyss took up a great flood upon its shoulders
And allotted it in droplets upon the fields.
The seas surged onto the fast-moving clouds
790 So the thirsty land that had been destroyed would drink and be satisfied.
The palm of the hand was spread out over the lands
And all of Tebel, that was in such want, filled up from it.
The blessed cloud rode upon the swift winds
To go out and visit the entire Earth that had been sick.

XX. THE RESPONSES OF THE VARIOUS CLASSES OF PEOPLE, AND THE FIELDS THEMSELVES, TO THE GIFT OF RAIN

795 The Physician on High stretched out His hand and it was filled with rain,
And touched the World's wound with plenty, and it was healed.
After a long time, the farmers saw the cloud they had longed for
And spoke joyfully with the blessed one:

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[27] Just as "Yeshimon" (line 384) is the biblical Hebrew poetic parallel for "desert," so is "Tebel" the frequent biblical Hebrew poetic word for "dry land." Both are commonly used in the OT Peshitta to "translate" their Hebrew parallels. The ultimate etymology of both terms is shrouded in mystery; perhaps that was their allure!

[28] On *remzo* see my note to mimro 112, line 128.

ܘܙܶܟܰܝܬ ܪܽܘܚܳܐ ܡ̈ܰܢܳܐ ܒܕ̈ܺܝܳܐ ܥܰܠ ܐܽܘܪ̈ܚܳܬܳܐ:
ܘܕܽܠ ܟܢ̈ܫܳܐ ܘܪܺܒܳܐ ܢܶܣܩܳܐ ܒܟܽܠܶܗ ܐܺܝܣܪܳܝܶܠ܀
785 ܘܪܡܳܐ ܩܫܝܳܐ ܦܰܫܛ ܠܶܗ ܠܐܰܐܰܪ ܘܐܶܬܪܰܟܰܢ ܗ̱ܘܳܐ:
ܘܢܰܦܫ ܟܠܶܗ ܡ̈ܰܢܳܐ ܟܰܐܪܚܳܐ ܕܢܰܟܝܳܐ ܗ̱ܘܳܐ܀
ܐܬܽܘܡܳܐ ܙܶܟܳܐ ܫܡܰܥܬ ܪܽܘܚܳܐ ܥܰܠ ܡܰܠܰܐܟܽܘܬܶܗ:
ܘܒܬܶܫ̈ܒܽܘܚܳܬܳܐ ܦܰܬܚܶܗ ܗ̱ܘܳܐ ܥܰܠ ܡܫܰܒ̈ܚܳܬܳܐ܀
ܚܣܘ ܗ̱ܘܰܘ ܢܰܦܫܳܐ ܥܰܠ ܒܢܝ̈ܢܳܐ ܡܫܰܒ̈ܚܳܬܳܐ:
790 ܕܐܰܝܟܳܐ ܘܐܰܫܟܰܚ ܐܳܪܚܳܐ ܙܰܥܘܪܬܳܐ ܕܡܢܳܚܳܐ ܗ̱ܘܳܐ܀
ܦܰܫܛ ܐܺܝܕܳܐ ܐܰܦܫܶܛ ܗ̱ܘܳܐ ܥܰܠ ܐܽܘܪ̈ܚܳܬܳܐ:
ܘܣܡܰܟ ܡܶܢܶܗ ܟܠܶܗ ܐܺܝܣܪܳܝܶܠ ܘܫܰܝܢܳܐ ܗ̱ܘܳܐ܀
ܚܢܳܢܳܐ ܒܪܳܡܬܳܐ ܕܒܥܶܠ ܪܽܘܡܳܐ ܡܫܰܒ̈ܚܳܬܳܐ:
ܐܰܦܽܘܣ ܐܶܫܬܰܘܺܝ ܠܐܽܘܪܚܳܐ ܟܠܶܗ ܘܒܪܳܡܳܐ ܗ̱ܘܳܐ܀
795 ܐܺܝܫܳܐ ܕܪܽܘܡܳܐ ܐܰܘܫܶܛ ܐܺܝܕܶܗ ܘܡܰܟܠܳܐ ܡܶܛܪܳܐ:
ܘܟܰܠܝ ܠܡܰܘܗܰܒܬܶܗ ܕܟܽܠܡܳܐ ܒܦܽܘܩܕܳܢܶܗ ܘܐܶܬܟܰܠܝ ܗ̱ܘܳܐ܀
ܚܙܳܗ ܐܰܢ̈ܬܳܐ ܚܢܳܢܳܐ ܠܒܢܽܘܪܳܐ ܘܣܡܰܟ ܗ̱ܘܰܘ ܠܶܗ:
ܘܦܪܰܚܬܶܗ ܡܰܫܬܶܗ ܠܡܶܫܬܶܗ ܘܡܚܰܪܒܬܳܐ܀

"Come in peace, O daughter of joys who was angry with us.
800 O hope of our land, let it, that was in mourning, be consoled through you.
Come, you who have brought the threshing floor and the grain pile and great plenty,
For since you left us, bread itself has fled from us.
Come out and build high heaps in the midst of our fields,
For since you have gone away harvest has not seen our land."
805 The widow saw the rain and the one who had been so sad greatly rejoiced,
Saying to it, "Come in peace, O husband of my children.
Through you let food be abundant for the orphans who have been in distress,
So that those who are their father's portion shall be consoled from their travails by you.
With your coming let my table be full of food, and may I see my children
810 Having eaten and left some behind, and forgotten the famine that tortured them.
Let the household of the woman who has buried a husband rejoice when you fill
My house with plenty and when the orphans live without vexation."
The rain made the virgins, who had been so sad, rejoice
They were receiving it with their garlands as if it were perfume.
815 "Come in peace O wedding-gift of grooms and brides,
O you who enables virgins to be pleased with their betrothed.
Through you may the worlds eliminate all the poverty
That had surrounded them on every side before you came.

ܐܦ ܫܡܝܐ ܟܠܐ ܡܛܪ̈ܬܐ ܘܛܠܐ ܡܢ:
800 ܣܒܪܗ ܕܐܪܥ ܟܠܗ ܐܬܐܟܠܬ ܕܐܟܠܐ ܗ̱ܘܐ܀
ܐܦ ܟܠܗ ܕܐܬܡܠܝܬ ܐܘܪܐ ܘܡܪܥܝܐ ܘܫܒܠܐ ܪ̈ܥܐ:
ܕܡܢ ܕܐܪܦܠܡ ܐܦ ܗܘ ܠܚܡܐ ܒܥܐ ܠܗ ܡܢ܀
ܐܦ ܦܘܡ ܘܠܒܢ ܓܒܝܢܐ ܕܡܐ ܒܟܗ ܡܬܟܠܡ:
ܕܡܢ ܟܕ ܫܡܥܬ ܐܟܠܐ ܚܙܘܐ ܚܙܐ ܠܗ ܠܐܪܥ܀
805 ܚܙܐ ܐܘܟܠܬܐ ܡܛܪܐ ܘܙܪܥܐ ܕܒܫܡܝܐ ܗ̱ܘܐ:
ܟܕ ܐܡܪܐ ܠܗ ܐܠܐ ܫܡܝܐ ܓܒܪܐ ܕܒܢܝ܀
ܟܕ ܢܫܬܐܠ ܠܚܡܐ ܒܟܢܝܫܐ ܕܠܚܡܝ ܗ̱ܘܘ:
ܕܡܢܟ[8] ܐܒܘܗܝ ܟܕ ܢܬܟܠܘܢ ܡܢ ܚܘܒܐ܀
ܒܫܠܝܘ ܢܫܠܐ ܦܠܘܢ ܠܚܡܐ ܘܐܚܪܐ ܠܒܢܝ:
810 ܕܐܟܠܗ ܘܐܘܪܘ ܘܛܥܘ ܟܦܢܐ ܕܡܢܗ ܐܢܘܢ܀
ܘܡܒܪܐ ܓܒܪܐ ܟܕ ܢܚܪܐ ܠܟܠ ܟܒ ܬܡܠܐ ܠܟ:
ܟܠܐ ܫܒܠܐ ܘܢܬܫܘܢ ܠܡܟܐ ܕܠܐ ܛܥܘܡܐ܀
ܐܦܝܚ ܡܛܪܐ ܠܒܠܘܥܬܐ ܕܡܫܝܢ ܗܘܝ:
ܘܐܝܟ ܕܠܚܫܡܐ ܡܫܟܚܐ ܗ̱ܘܐ ܠܗ ܓܒܪܘܬܗܘܢ܀
815 ܐܠ ܫܡܝܐ ܐܒܕ ܘܚܝܠܐ ܘܡܟܠܬܐ:
ܘܡܪܚܡܢܐ ܕܒܠܘܥܬܐ ܠܡܫܡܫܢܘܢ܀
ܟܕ ܢܛܘܪܘܢ ܬܠܡܝܐ ܠܚܟܡܗ ܡܚܦܝܢܘܬܐ:
ܕܦܪܘܩ ܐܢܘܢ ܡܢ ܟܠ ܓܒܐ ܒܝܠܐ ܬܬܐ܀

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[8] The *nun* is written final by the scribal error of looking ahead at the word ܡܢ at the end of the line.

May you make wedding feasts, peace, and all joyful occasions abound in the land,
And may Creation forget its great distress from now on."
The aged in the streets straightened out their stature before the rain,
And their faces gleamed with joy like young people, and they said to it,
"Come in peace O staff of elderly men and women,
Those whom the famine struck down shall lean upon you.
So now we may die, and our passing away will be without grief,
For the aged are honored when they are carried in funeral procession when there is plenty.
You, enshroud us and sprinkle your bounties upon the road to the grave,
That it may be plenty for the heirs to our land and a consolation for us."
All the plots of the field rejoiced before the rain that had made them happy,
And the earth grew with the great plenty that had been sent to it.
They looked at the cloud suspended in the sky as would the first fruits,
And the entire World collected the drops for kissing.

XXI. WHY ELIJAH RAN BEFORE AHAB

So the great Rain gushed out upon the fields,
And Ahab quickly mounted to ride away.
The hand of the Lord came upon Elijah, as it is written 1 Kgs 18:46
And he girded his loins and ran along ahead of the sinner.
The weak King saw the strong rain and grew frightened
So the Lord sent his Prophet with him so that he would not fear.

M18r

ܐܣܬܟܠ ܒܐܘܪܚܐ ܢܒܝܘܬܐ | ܘܚܙܐ ܘܟܠܐ ܡܪ̈ܕܘܬܐ:
ܘܐܬܚܬ ܒܪ̈ܝܬܐ ܢܦܫܗ ܪܒܐ ܡܛܐ ܘܟܠܗܠܐ ✤
ܦܩܕ ܦܘܩܕ̈ܢܘܗܝ ܫܡܝܐ ܒܡܠܬܐ ܠܡܟܠܐ ܡܛܪܐ:
ܘܐܝܟ ܕܒ̈ܟܠܝܬܐ ܬܪ̈ܥܝ ܐܦ̈ܝܗܘܢ ܘܐܚܕܗ ܗܘܐ ܠܗ ✤
ܠܐ ܟܡܘܫܐ ܚܘܛܪܐ ܕܫܡܝܐ ܘܫܒ̈ܝܠܐ:
ܕܡܣܬܡܟ ܠܗ ܕܡܣܟ ܐܢܘܢ ܟܦܢܐ ܘܩܛܠܗ ✤
ܢܦܫܐ ܡܣܟܠܐ ܘܠܐ ܟܦܢܐ ܗܘ ܠܗ ܟܘܪܗܢܐ:
ܕܐܝܟ ܐܝܡܢܐ ܒܡܟܒܐ ܠܟܦܢܐ ܗܘܐ ܘܡܫܠܚܢܐ ✤
ܐܝܟ ܟܦܢܐ ܠܝ ܘܐܟܠܘܗܝ ܒܐܘܪܚܐ ܕܡܕܒܪܐ ܡܫܬܝܢ:
ܘܢܗܘܐ ܟܠܐܘ ܫܡܝܐ ܠܡܢܬܐ ܘܠܟ ܟܦܢܐ ✤
ܕܪܒ ܩܠܐ ܡܫܡܫܢ ܠܡܟܠܐ ܡܛܪܐ ܕܐܦܪܫ ܐܢܝ:
ܘܪܟܢ ܐܘܪܚܐ ܒܡܟܒܐ ܪܒܐ ܕܐܣܬܪܪ ܠܗ ✤
ܐܝܟ ܒܡܢܬܐ ܚܙܗ ܠܚܣܝܢܐ ܘܐܚܝܢܐ ܒܐܪܙ:
ܘܦܠܗ ܠܟܠܡܐ ܡܛܠ ܢܘܗܪܐ ܠܚܝܘܗܝ ✤
ܠܚܝܢ ܗܘܐ ܘܚܒܠ ܡܛܪܐ ܪܒܐ ܥܠ ܐܪܥܐ:
ܘܪܟܒ ܐܝܟ ܠܡܫܡܫܢܘܬܗ ܡܫܠܡܢܘܬ ✤
ܘܐܚܕܗ ܕܡܪܝܐ ܗܘܐ ܐܝܟ ܕܛܠܡ ܥܠ ܐܠܗܐ:
ܘܐܦܢ ܡܪ̈ܕܘܗܝ ܘܢܘܗܪ ܒܐܘܪܚܐ ܡܕܝܢ ܟܘܠܠܐ ✤
ܠܡܛܪܐ ܪܒܐ ܚܙܐ ܗܘܐ ܡܬܠܝܐ ܪܦܐ ܘܢܫܠ:
ܘܠܐ ܢܫܠܐ ܚܪܒ ܡܪܝܐ ܢܟܣܗ ܠܟܡܗ ✤

The fearful one saw the great cloud and grew disturbed
But the Benevolent One commanded his servant to go with him.
He saw the autumn rain and feared it as if it were from the sea,
While one wondrous sailor stayed close to him to journey with him.
The Prophet became a good escort for the King who was afraid
And was taking him through the downpours to reach his place.
Observe the humility of the great, divine man,
How he agreed to run before the godless pagan—
After all of the great feats and valor shown by him—
Like a servant-soldier he ran ahead of the chariot while rejoicing.
After his word had bound up the heavens and was not resisted,
He freed his feet to run on the road ahead of the evildoer.
After he had freed Fire and it fell upon the offering,
He bound up his loins to serve the pagan on the road.
As that which is written: "as unknown, yet we are well-known" 2 Cor 6:9
So is the way of everyone who draws near to God:
With praise, but insult; lauding, but complaint,
The Lord's servants pursue His way in distinct ways:
Against Sin—zeal, passion, and strength;
But with people—peace, love, and humility.
When the Prophet pursued Error he was strong,
But when it was necessary to escort Ahab, he humbled himself.
In one place he destroyed nine hundred in his zeal,
In another he was running on foot alongside a rider.
That of Caesar to Caesar and that of God he gave to God Matt 22:21; Mark 12:17=Luke 20:25
So that he would not deprive either the King or God of his due.

ܕܫܘܒܚܢܐ ܒܢܝܐ ܕܟܠܬܐ ܚܕܐ ܘܐܣܠܩܘ:
ܘܫܘܒܚܢܐ ܦܫ ܗܘܐ ܠܒܪܝܬܗ ܕܢܒܥ ܚܘܒܗ ❖
ܚܙܝܘܗܝ ܟܪܘܒܐ ܘܐܝܟ ܦܘܡ ܢܝܪܐ ܕܫܠܠ ܗܘܐ ܦܘܡܗ:
ܘܟܕ ܡܟܝܢܐ ܠܡܣܒܐ ܢܦܫܗ ܕܢܬܪܓܠ ܚܘܒܗ ❖
ܟܡܢܐ ܛܒܐ ܒܗܘܐ ܗܘܐ ܢܟܝܐ ܠܡܡܠܠܐ ܕܫܠܠ:
ܘܟܝܢܗ ܫܩܠܐ ܡܕܒܪ ܗܘܐ ܠܗ ܕܢܐܬܐ ܠܐܬܪܗ ❖
ܚܙܘ ܒܫܘܡܠܝܗ ܕܓܒܪܐ ܪܒܐ ܘܐܠܗܝܐ:
ܐܝܟ ܡܟܠ ܕܩܕܡ ܓܒܪܐ ܚܝܠܐ ܢܙܟܐ ❖
ܟܕ ܚܝܠܐ ܘܓܢܒܪܘܬܐ ܘܐܬܚܝܠ ܒܗ:
ܐܝܟ ܓܢܒܪܐ ܩܕܡ ܡܪܕܝܬܐ ܘܢܙܟܐ ܟܕ ܚܕܐ ❖
ܟܕ ܕܐܣܪܬ ܡܟܠܬܗ ܒܫܡܝܐ ܘܠܐ ܐܬܟܪܝܬ:
ܫܪܐ ܗܘܐ ܕܓܠܗ ܕܢܙܟܐ ܠܐܘܪܚܐ ܩܕܡ ܕܫܡܝܐ ❖
ܟܕ ܕܫܪܐ ܠܒܘܪܐ ܘܢܚܬܬ ܥܠ ܦܘܪܩܢܐ:
ܐܦܪ ܗܘܐ ܚܙܝܘܗܝ ܠܡܣܬܟܠܘ ܒܚܝܠܐ ܕܐܘܪܚܐ ❖
ܐܝܟ ܗܘ ܕܡܠܟ ܕܠܐ ܢܬܕܟܐ ܘܢܬܕܢܚ:
ܐܠܒܫܗ ܐܘܪܚܗ ܕܫܡܫܐ ܕܡܢܗ ܪܕܐ ܐܠܗܐ ❖
ܒܡܘܒܠܐ ܘܓܒܪܐ ܘܒܡܘܬܒܐ ܘܒܓܘܢܝܐ:
ܙܕܩ ܐܘܪܚܗ ܘܡܪܢܐ ܠܒܪܘܗܝ ܦܪܘܩܢܗ ❖
ܠܡܫܡܠ ܟܠܐ ܛܝܒܐ ܘܢܚܬܐ ܘܥܡܪܘܬܐ:
ܘܪܕ ܐܢܫܘܬܐ ܚܝܐ ܘܫܘܒܚܐ ܘܡܫܟܢܘܬܐ ❖
ܟܕ ܙܪܩ ܗܘܐ ܢܟܝܐ ܠܦܠܚܝܢ ܥܒܕܐ ܗܘܐ:
M18v ܘܟܕ ܠܟܬܐ ܗܘܬ ܢܒܥܐ | ܠܐܝܒ ܐܬܚܙܝ ܠܗ ❖
ܟܝܪܐ ܕܒܝܬܐ ܚܪܒ ܡܬܩܢܐ ܐܠܦ ܠܒܢܘܗܝ:
ܒܝܘܡܐ ܐܚܪܝܐ ܕܗܘܐ ܒܪܓܠ ܥܡ ܕܟܠܐ ❖
ܘܡܠܠܐ ܠܡܡܠܠܐ ܐܦ ܕܐܠܗܐ ܡܝܬ ܠܐܠܗܐ:
ܘܠܐ ܢܬܠܚܡ ܗܘܐ ܐܦܠܐ ܠܡܡܠܠܐ ܘܠܐ ܠܐܠܗܐ ❖

He did not boast of the mighty acts surrounding him,
Which would, then, demean his [the King's] authority, which was from God.
After he had filled Ahab with wonder through the Fire he brought down,
He humbled himself and ran before him like a conquered prisoner.
Humility is intimately connected to Perfection[29]
And the great Prophet had adorned himself with both of them.
So the glorious one girded his loins and went with
King Ahab until he entered his royal palace.
It was actually right that, along with the great rain that had come,
The Prophet, who was a cloud full of hope, should come,
So that when he was running before that King everyone would see
That he—not the sinner—was the one who brought the rain with him.
The rain and the Prophet came to Jezreel ahead of the King
So that the news would be: Elijah is back along with a great Rain!
It was appropriate for him to be spoken of in the news,
For in his hands was the great Key that both opens and shuts.
His were the beautiful name, the victory, and the valor,
For he had achieved total Perfection and Humility.

XXII. JEZEBEL REACTS TO THE NEWS OF THE OUTCOME OF THE CONTEST

The Prophet ran ahead of Ahab, as we have said,
And the King came into Jezreel, as you have heard.

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[29] A common theme in the early discussions of spiritual perfection; see e.g., *Liber Graduum*, *mimro* 2 and Aphrahat's demonstration 9.

865 ܠܳܐ ܐܶܬܬܙܺܝܥ ܗ̱ܘܳܐ ܒܟܰܪܝܽܘܬܳܐ ܕܢܶܦܬܰܩ ܠܶܗ:
ܕܢܶܚܙܶܐ ܗܳܕܶܡ ܟܽܠ ܫܽܘܠܛܳܢܶܗ ܕܫܶܡ ܐܰܠܳܗܳܐ ܗ̱ܘ܀
ܟܰܐܪ ܕܰܡܨܰܠܶܐ ܠܐܺܝܕ ܢܽܘܪܳܐ ܒܢܽܘܪܳܐ ܘܰܐܫܶܠ:
ܡܰܪܶܡ ܢܰܦܫܶܗ ܘܪܳܗܶܛ ܦܽܘܠܚܳܢܗܽܘܢ ܐܰܝܟ ܚܰܝܠܳܐ܀
ܡܰܥܒܕܳܢܘܬܳܐ ܢܰܦܫܳܐ ܠܶܗ ܒܟܰܪܝܽܘܬܳܐ:
870 ܘܒܬܰܪ ܐܳܬܶܝܢ ܐܶܬܓܠܺܝ ܗ̱ܘܳܐ ܢܒܺܝܳܐ ܪܳܒܳܐ܀
ܐܰܟܪܶܙ ܘܰܡܠܰܠ ܪܳܡܳܐ ܚܰܝܠܗ̱ܘܢ ܕܪܶܓܙܳܐ ܠܶܗ:
ܘܐܺܝܟ ܡܶܠܬܳܐ ܕܪܽܘܚܳܐ ܕܡܰܠܶܠ ܗ̱ܘܳܐ ܒܟܶܣܝܳܐ ܡܶܠܬܶܗ܀
ܐܶܦ ܪܽܘܚ ܗ̱ܘܳܐ ܕܟܶܐܡ ܗܳܘ ܫܶܠܝܳܐ ܪܳܒܳܐ ܕܐܰܠܳܗܳܐ:
ܢܶܐܬܶܐ ܢܒܺܝܳܐ ܕܰܒܪܳܐ ܗ̱ܘܳܐ ܕܡܰܠܶܠ ܫܰܒܪܳܐ܀
875 ܘܟܰܕ ܪܳܓܶܫ ܗ̱ܘܳܐ ܩܕܳܡ ܗܳܘ ܡܰܠܠܳܐ ܢܺܝܚܳܐ ܩܰܠ ܐܺܝܬ:
ܕܗܽܘܝܘ ܐܶܠܺܝܳܐ ܫܶܠܝܳܐ ܒܟܶܣܝܳܐ ܘܰܠܶܗ ܒܟܽܠܳܐ܀
ܩܕܳܡ ܗܳܘ ܡܰܠܠܳܐ ܢܒܺܝܳܐ ܘܫܶܠܝܳܐ ܐܳܬܳܐ ܠܰܐܪܥܳܢܶܗ:
ܕܐܶܬܳܐ ܒܫܰܪܒܳܐ ܕܗܳܐ ܠܰܐܠܳܗܳܐ ܘܫܶܠܝܳܐ ܪܳܒܳܐ܀
ܠܶܗ ܚܳܐܪ ܗ̱ܘܳܐ ܕܒܫܰܒܪܳܐ ܢܶܬܡܰܠܠ ܗ̱ܘܳܐ:
880 ܘܰܐܬܪܶܗ̱ܘܢ ܫܳܡܰܥ ܗ̱ܘܳܐ ܡܚܰܘܶܐ ܪܳܒܳܐ ܕܦܰܠܶܚ ܘܰܐܚܶܕ܀
ܠܶܗ ܡܰܩܶܦ ܗ̱ܘܳܐ ܥܰܡܳܐ ܕܝܰܗܒܳܐ ܘܰܟܪܝܽܘܬܳܐ:
ܘܰܡܥܰܡܠܶܐ ܗ̱ܘܳܐ ܒܟܰܪܝܽܘܬܳܐ ܘܰܡܥܰܒܕܳܢܘܬܳܐ܀
ܪܳܗܶܛ ܗ̱ܘܳܐ ܢܒܺܝܳܐ ܡܕܰܒܪܳܢܳܐ ܘܐܺܝܟ ܐܰܝܟ ܕܰܐܡܰܪܶܬ:
ܕܗܳܐ ܡܰܠܠܳܐ ܘܟܽܠ ܠܰܐܪܥܳܢܶܗ ܐܰܝܟ ܕܰܡܥܰܡܠܶܗ܀

Then Jezebel began to enquire about the event,
And her husband, Ahab, told her everything that had occurred,
Saying, “tell me what you did with Elijah
And how the people received that troublemaker on the mountain.
What was said to him by those who had gathered with you
And what he said with those pompous ideas that he has been getting.
According to what they are saying to me, the Lord and Baal had a contest.
Tell me which of the gods was victorious!
Who triumphed in that spectacle that happened on the mountain,
The prophets of Baal or that pompous fellow so eager for a quarrel?
If you entered into a disputation with him, who is it that was victorious,
Our priests or that sojourners’ son,[30] the Levite?
If the gods made battle on the mountain and you saw it,
Tell me, who ended up losing?
Our Baal’s valor cannot be defeated,
So tell me, now, how did he achieve victory before the Hebrews?”
Ahab said, “ The loss ended up with him,
Along with a reviled reputation, loss of face, and great ridicule.
Elijah triumphed, demonstrated might and valor,
And enticed all the tribes back to God.
He performed a great miracle on the mountain and astonished us with it,
For he brought down Fire and it consumed the water and the soil of the ground!

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[30] For this interpretation of Elijah’s Hebrew epithet התשבי see note to homily 114, line 206.

885 ܘܦܪܢܣܬ ܐܝܙܒܠ ܠܫܡܠܝܘ ܟܠ ܦܘܪܥܢܐ:
ܘܐܫܬܕܪ ܠܗ ܐܝܟ ܓܒܢܘ ܦܠܚܗܝ ܕܗܘܝ܀
ܐܡܪܐ ܐܡܪ ܠܗ ܡܢܐ ܒܒܝܬܗ ܟܡ ܠܚܡܐ:
ܘܐܡܪ ܡܒܠܗ ܚܡܐ ܠܡܕܒܪܐ ܠܗܘ ܕܒܘܫܢܐ܀
ܡܢܘ ܐܬܡܠܠ ܡܢܝܢ ܥܡܗ ܘܐܬܒܢܝܗܝ:
890 ܘܡܢܘ ܡܠܠ ܗܘ ܒܗܘ ܕܚܝܐ ܕܡܐ ܕܡܢܐ܀
ܐܝܟ ܕܐܡܪ ܠܗ ܡܢܝܐ ܘܒܠܐ ܒܒܝܘ ܐܬܠܘܡܐ:
ܐܡܠܟܐ ܠܗ ܡܢܘ ܕܐܬܐ ܡܢ ܠܥܠܘܐ܀
ܒܗܘ ܚܝܘܬܐ ܕܗܘܐ ܠܡܕܒܪܐ ܡܢ ܐܚܐܒ:
ܢܚܬܐ ܕܒܠܐ ܐܘ ܗܘ ܕܡܐ ܢܦܐ ܠܡܚܪܘܬܐ܀
895 ܐܝ ܠܒܪܡܐ ܠܒܠܘܗܝ ܠܡܗ ܡܢܘ ܕܐܬܐ:
ܦܘܡܝܐ ܕܡܢ ܐܘ ܠܘܡܐ ܒܪܬܘܬܐ܀
ܐܝ ܠܚܘܬܐ ܕܐܬܐ ܠܡܕܒܪܐ ܒܒܝܘ ܘܚܝܠܗ:
ܐܡܠܟܐ ܠܗ ܕܝܢ ܡܢ ܫܪܒܐ ܚܝܘܬܐ܀
ܓܒܪܘܬܐ ܕܟܠܐ ܕܡܢ ܠܐ ܡܬܕܚܠܐ:
900 ܐܡܪ ܠܗ ܗܘܝܐ ܐܝܟܢܐ ܕܐ ܩܘܡ ܒܒܪܝܬܐ܀
ܐܡܪ ܐܝܟ ܕܝܕܘܥ ܫܪܒܐ ܚܝܘܬܐ:
ܘܡܢܐ ܦܪܢܐ ܘܒܝܬܐ ܐܦܐ ܘܓܢܘܣܐ ܕܟܐ܀
ܢܚܝܢ ܠܟܐ ܘܚܝܠ ܚܝܠܐ ܕܓܒܪܘܬܐ:
M19r ܘܚܪܒ ܒܠܪܘ ܠܒܠܒܘܗܝ ܡܚܠܐ ܒܒܐ ܠܟܐ܀
905 ܒܒܝܬ ܐܦܣܪܬܐ ܕܒܠܬܐ ܠܡܕܒܪܐ ܘܐܬܐܙܪ ܟܝ ܒܗ:
ܕܐܙܠ ܢܘܪܐ ܘܐܬܟܠ ܡܢܐ ܘܡܝܐ ܕܐܪܒܐ܀

It is shocking that the man's word has acquired such power.
All he does is mutter something to Creation and it obeys him!
He summoned Fire and, as if it were coming from the tip of his tongue,
It flared up, came out, flamed and burned strongly.
A slave-girl in your household is not as obedient to you
As fire was to him, doing whatever he told it.
He mixed it with water, and the water feared him and grew still.
The Fire consumed the water, and, as long as he was standing there, did as he wished.
The water was like chaff to the Fire, and it swallowed it up,
For the man even has the power to enslave Water.
Fire and Water obey him, so who can defeat him!
The man is astounding, for whatever it is that he requests, it comes to pass."
Jezebel says: "You are far too upset to defeat
A single, frail person to whose existence I never even paid any attention!
Where are the prophets of Baal and the other religions?
Let them come and tell me the story, while you calm down!"
Ahab says: "Listen and believe what I have told you!
For he killed and destroyed the prophets.
After he performed that miracle as I have said,
All the people cried out, "The Lord is One," without exception.
Then the man gave the order, and the Hebrews rose single-mindedly
And they all took hold of our nine hundred prophets.

ܙܘܥܐ ܗ̱ܘ ܓܒܪܐ ܕܥܡܐ ܩܢܐ ܩܥܬܗ ܚܝܠܐ:
ܕܥܢܐܦ ܘܐܦ ܙܒܢ ܟܝ̈ܢܬܐ ܘܡܫܬܡܥܢ ܠܗ܀
ܡܪܐ ܠܗ ܠܢܘܪܐ ܘܐܒܡܐ ܕܫܡܝܐ ܒܢܝܫ ܠܡܠܬܗ:
910 ܩܕܝܫܐ ܢܦܫܗ ܫܦܝܐ ܕܒܡܝܐ ܚܝ̈ܪܬܐ܀
ܐܡܬܐ ܕܒܥܠܒܒ ܠܐ ܗܘܝܐ ܡܥܠܝܢܐ ܠܒܒ:
ܐܝܟ ܕܡܫܒܚܬܗ ܢܘܪܐ ܘܡܥܒܕܐ ܟܠ ܕܐܡܪ ܠܗ܀
ܒܥܝܢܐ ܢܥܠܝܗ ܘܕܚܠܬ ܡܢܗ ܥܝܢܐ ܘܡܥܡܗ:
ܘܐܡܠܬ ܐܢܘܢ ܘܕܚܠܬ ܗ̱ܘܐ ܒܥܒܗ ܐܝܟ ܕܪܓܐ܀
915 ܒܥܡܪܐ ܗ̱ܘܘ ܠܗ ܥܝܢܐ ܠܢܘܪܐ ܘܥܠܥܠܬ ܐܢܘܢ:
ܘܡܥܠܬܗ ܓܒܪܐ ܐܦ ܟܠ ܥܝܢܐ ܢܥܒܕ ܐܢܘܢ܀
ܢܘܪܐ ܘܥܝܢܐ ܡܫܬܡܥܢܝܢ ܠܗ ܘܡܢ ܪܘܚܐ ܠܗ:
ܠܩܡܘ ܗ̱ܘ ܓܒܪܐ ܕܟܠ ܥܡܝ ܕܒܥܠܐ ܕܡܠܗ ܡܥܡܠ܀
ܐܡܪܐ ܐܬܟܠ ܩܒܗ ܡܚܝܡܐ ܐܝܬ ܠܡܨܪܘܗ:
920 ܒܥܝܢ ܚܝܠܐ ܘܠܐ ܡܠܟܘܬ ܫܡܥܐ ܐܦܠܐ ܕܐܠܗܘܗܝ܀
ܐܝܟܐ ܐܢܘܢ ܢܒ̈ܝܐ ܕܒܥܠܐ ܘܕܐܫܝܪ̈ܬܐ:
ܗܢܘܢ ܬܠܬܘܢ ܢܥܠܝܘܢ ܒܢ[9] ܘܡܥܠܢ ܠܟܘ ܐܝܬ܀
ܐܡܪ ܐܡܪ ܐܡܪ ܘܡܫܡܥܒ ܐܝܟ ܕܐܡܪܬ ܠܒܒ:
ܠܢܒ̈ܝܐ ܓܒܪ ܩܛܠܘ ܐܢܘܢ ܘܐܘܒܕ ܐܢܘܢ܀
925 ܟܠܗܘ ܕܒܥܒܕ ܗܘ ܠܐܘܪܫܠܡ ܐܡܪ ܘܐܡܪܬ:
ܘܚܕ ܗ̱ܘ ܡܪܢܐ ܩܠܗ ܥܡܐ ܡܥܠ ܡܢ ܫܡܝܐ܀
ܘܦܩܕ ܓܒܪܐ ܘܡܩܡܘ ܥܒܕ̈ܐ ܒܥܕ ܙܒܢܐ:
ܘܟܠܗ ܥܡܐ ܒܥܒܘ[10] ܠܢܒ̈ܝܐ ܠܐܡܥܠܐ ܕܡܠܟ܀

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[9] Added interlinearly by a second hand.

[10] The *waw* is added on the line, but within the space between words. Normally Jacob uses a singular form for words in agreement with ܥܡܐ, but here the copyist has probably been motivated to make the form explicitly plural in order to clarify that the subject of the next couplet is Elijah, not the people.

And, becoming like a lion thirsting for blood, he roared over the prey
And without mercy took a knife and slew them."
When Jezebel heard these things that had occurred:
That all of her altar-priests had been killed,
And that the Lord had triumphed and Elijah gained due to the triumphs,
And that Baal and lost and become the laughing-stock of the Hebrews,
And that the sword had consumed all of her prophets and confidants,
And that the entire nation had confessed aloud in the Lord,
Then the blood-thirsty[31] woman threatened Elijah,
Seething with threats and murderous anger.
Her wrath swirled up like smoke against the chaste one,
And great zeal[32] to destroy him was awakened within her.
The evil woman realized that the prophet[33] had exposed her falsehood,
And she prepared to shed his blood in a corrupt way.
And with her great oath she sent to him
Swearing by the false god that was true for her
As follows: "May I be hated by the gods,
And may they not look upon me with love any longer,
And angry with me and alienated from me, may they oppress me
And no longer accept my sacrifices and oaths as usual

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[31] By using this epithet, Jacob already anticipates the parallel with Zion to be detailed in the next stanza, for in Syriac the name "Zion" and the word "thirsty" seem to be from the same root; see line 997.

[32] "Zeal" in Syriac is *ṭnono*; "smoke" of the parallel foot in the previous line is *tennono*.

[33] The reading comes from the British Library manuscript. M. has ܓܒܐ, an error itself for ܓܒܝܐ, "elect one."

ܘܗܘܐ ܐܝܟ ܐܪܝܐ ܕܙܗܐ ܟܒܫܐ ܢܦܩ ܠܡܕܒܪܐ:
930 ܘܠܐ ܕܢܬܦܠܐ ܡܡܠܠ ܗܟܢܐ ܘܢܦܫ ܐܢܘܢ܀
ܟܕ ܕܝܢ ܫܡܥܬ ܐܝܙܒܠ ܗܠܝܢ ܕܐܬܥܒܕ̈ܝ ܗܘܝ:
ܘܐܬܡܠܟܬ ܗܘܬ ܥܠܘܗܝ ܥܡ̈ܡܐ ܕܡܠܟܘܬܗ܀
ܘܕܚܠܐ ܡܛܝܐ ܘܒܗܬܬ̈ܐ ܥܠܬ ܟܠܗ:
ܘܝܗܒ ܟܠܠܐ ܘܗܘܐ ܓܘܣܐ ܡܢ ܥܒܕ̈ܝܐ܀
935 ܘܐܫܟܚ ܡܢܝܐ ܠܦܠܚܘܗܝ ܢܒ̈ܝܘܗܝ ܘܒܢ̈ܝ ܘܐܪܙܗ:
ܘܐܘܪܝ ܥܠܘܗ ܟܘܡܐ ܠܡܕܝܢܬܐ ܒܟܠܠܐ ܕܡܐ܀
ܘܢܦܩ ܒܚܘܣܢܐ ܪܘܚܐ ܟܐܦܐ ܟܠܠ ܟܠܐ:
ܘܡܠܟܘܬܐ ܘܫܠܛܢܐ ܕܡܠܟܐ ܡܫܡܫܢܐ ܗܘܐ܀
ܫܠܛ ܗܘܐ ܘܟܪܗ ܐܝܟ ܐܢܫܐ ܠܟܠܗܘܢ ܕܟܠܗܘܢ:
940 ܘܐܬܬܥܝܪ ܗܘܐ ܒܗ ܠܡܠܝܐ ܕܟܠ ܠܡܬܡܟܢܘܬܗ܀
ܚܙܐ ܕܡܫܟܚܐ ܕܦܪܣ ܢܟܠܐ ܠܥܒܕܘܬܗ:
ܘܐܬܡܛܠ ܗܘܐ ܘܐܬܦܪܫ ܟܒܫܗ ܦܪܝܫܘܬܗ܀
ܘܡܫܡܫܢܐ ܕܝܠܗ ܕܚܠܐ ܡܫܚܠܦ ܪܘܚܗ:
ܟܕ ܡܢܝܐ ܠܗ ܒܥܒܕܘܬܐ ܕܫܪܪܐ ܠܗ܀
945 ܘܩܪܐ ܠܗܡ ܐܘܪܚܐ ܫܢܝܬܐ | ܡܢ ܟܠܗܘܢ: M19v
ܘܠܐ ܢܗܘܘܢ ܟܕ ܡܬܟܬܒܐܝܬ ܫܡܐ ܘܟܠܗܠ܀
ܘܡܫܡܫܝܢ ܠܗ ܟܕ ܢܦܩܝܢ ܠܟܠ ܘܡܫܬܥܒܕܝܢ ܚܝܠ:
ܘܠܐ ܡܫܬܥܒܕ ܠܗܘܢ ܕܒܢ̈ܝ ܘܦܪܕܘ ܐܝܟ ܕܡܕܒܪܝܢ܀

And do to me every kind of evil; if by tomorrow
At this time I do not make of your life just like one of them!” 1 Kgs 19:2

XXIII. JEZEBEL AND ZION: WHO WAS WORSE?[34]

Should I call the one who threatened Elijah “Jezebel”
Or rather, perhaps, Zion was typologically prefigured in the filthy woman?[35]
Which of them is like which, for us to make like the other—
Zion to Jezebel or she to Zion, the killer of its Lord?
Jezebel is either Zion’s mother in terms of her deeds,
Or rather her comrade or instructor and fellow believer.
Their behavior is the same: brazenness, criminality,
Bad reputation, sin, evil, and falsehood.
After the mighty acts and wonders that the Prophet demonstrated,
And all the valiant and frightening triumphs,
After he commanded Rain and kept it from Creation,
And said a word and Dew no longer fell upon the fields,
And summoned Fire and it ignited and came down upon his offering,
And caused a great vision, full of wonder, to be seen upon the mountain,
And Jezebel truly learned about everything he did;
After all this she bitterly threatened to kill him.
Thus, too, did that brazen daughter of her doctrine[36]
To whom the Lord of the prophets had come so humbly,

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[34] Jacob expands this typological parallel in *mimro* 113, stanzas 11f.

[35] Reading with the BL ms. The scribe of Mardin 137 had trouble with this word: the *semkath* is a bit awkwardly written, and he appears originally to have followed it with a *yodh* and then overwritten it with a connecting line. Perhaps we should simply emend his text to *massabhuto*, “similarity,” i.e., “prefigured through analogy.”

[36] That is, “fellow believer,” i.e., Zion, playing on the familiar scriptural epithet of Jerusalem or Zion as “daughter.”

ܘܣܝܡ ܙܕܝ ܟܠ ܡܩ̈ܠܬܐ ܐܠܐ ܠܟܡܝܢ:
ܒܗܝ ܚܒܠܐ ܐܒܕܝܗ ܠܢܦܫ ܐܝܟ ܕܡܢ ܡܚܝܘܗܝ܀
ܐܬܟܠ ܐܦܪܗ ܠܡܘܬܐ ܕܢܦܫ ܥܠ ܠܚܡܐ:
ܐܘ ܙܘܙܝ ܗܝ ܙܢܐ ܗܘܬ ܠܗ ܠܡܫܡܫܢܘܬܐ܀
ܐܝܕܐ ܡܣܝܒܝܢ ܕܡܢܐ ܠܐܝܕܐ ܕܢܣܒܢܗ ܠܗ:
ܙܘܙܝ ܠܐܚܪܢܐ ܐܘ ܗܘ ܒܙܘܙܝ ܡܬܚܠܦ ܡܢܗ܀
ܐܘ ܐܡܗ ܗܝ ܕܙܘܙܝ ܐܬܟܠ ܒܒܥܝܬܗ:
ܘܠܐ ܡܟܪܬܗ ܐܘ ܡܦܪܥܬܗ ܘܟܪܝܐ ܕܚܝܘܗ܀
ܒܝܘܡ ܚܕ ܗܘ ܘܡܪܘܬܐ ܘܫܥܒܕܘܬܐ:
ܘܡܛܠ ܟܝܢܐ ܘܟܠܐ ܘܙܘܥܐ ܘܕܚܠܬܐ܀
ܟܕ ܚܙܐ ܕܡܢ ܢܚܝܐ ܘܐܬܡܢܥܬܐ:
ܘܟܠ ܚܫ̈ܐ ܕܒܝܫܘܬܐ ܘܫܢ̈ܝܩܬܐ܀
ܟܕ ܕܦܩ ܘܛܠ ܡܛܪܐ ܡܢ ܫ̈ܡܝܐ:
ܘܐܡܪ ܡܠܬܐ ܘܠܐ ܢܚܬ ܛܠܐ ܥܠ ܐܪܥܐ܀
ܘܡܛܪܐ ܠܥܢ̈ܢܐ ܘܦܩܕ ܢܚܬ ܥܠ ܦܐܪ̈ܘܗܝ:
ܘܡܢ ܠܡܕܪܐ ܚܕܬܐ ܕܥܠܡܐ ܬܘܪܐ܀
ܘܟܠܡ ܕܥܡ ܢܛܦܐ ܐܬܟܠ ܡܫܪܝܬܗ:
ܘܒܬܪ ܟܠܡ ܐܬܩܒܠ ܨܠܘܬܗ ܚܙܘ̈ܢܝܗ܀
ܘܡܛܠ ܬܘܒ ܗܘ ܡܢ ܫܡܝܐ ܒܪܝܐ ܢܦܠܘܗ:
ܕܐܬܐ ܙܕܝܩ ܗܢܐ ܢܒܝܐ ܡܫܡܫܢܐ܀

And performed mighty acts, and purified the lepers, and make the deaf hear,
970 And changed the water, and multiplied the bread and satisfied thousands,
And healed the sick and raised the dead; and after all these things
She did not just threaten him, but she-wolf Zion killed him!
Jezebel only just threatened Elijah,
Zion outdid her, for instead of words she actually did the deed!
975 Let us see now which was the more severely brazen,
For here one threatens and one sinfully kills.
Jezebel lost, for she stopped acting after the threat.
But Zion, that skillful murderess, triumphed in blood.
You hear about the Sidonian woman that she only threatened,
980 While the Hebrew one killed by crucifixion and it was nothing to her.
But Jezebel for her part was not blamed for criminal behavior,
Because Elijah on his part did not wait for her—he fled!

XXIV. WHY ELIJAH HAD TO FLEE

But why then did Elijah fear the crazy woman
When she threatened him, so that he changed his location out of fear of her?
985 The man who defeated the entire World by the mighty acts he performed,
And by whom all of Creation was defeated by the terrifying things he did;
And the mute natural forces and their behavior were subservient to him,
And nothing could even occur unless he signaled for it;
And the foundation-joints of the World were dependent on his language,

ܘܫܕܪ ܡ̈ܝܠܐ ܘܕܡܟ ܒܝ̈ܬܐ ܘܐܦܝܣ ܕܩܛܠ:
970 ܘܢܚܬ ܡ̈ܝܐ ܘܐܦܝܣ ܠܚܡܐ ܘܝܗܒ ܠܟܐܦ̈ܐ܀
ܘܐܦ ܒܢ̈ܝܗܐ ܘܐܚܝ ܡܝ̈ܬܐ ܘܚܝܪ ܒܠܗܘܢ:
ܠܗ ܫܪܝܪܐܝܬ ܠܗ ܐܠܐ ܡܬܠܒܟܗ ܕܐܒܠܐ ܙܘܥܘܗܝ܀
ܐܬܟܠ ܡܫܪܡ ܫܪܝܪܐܝܬ ܒܠܒܘܗܝ ܥܠ ܐܠܗܐ:
ܘܒܙܗ ܙܘܥܘܗܝ ܕܚܠܦ ܡܠܐ ܒܒܪܐ ܫܡܝܢܐ܀
975 ܢܚܬܐ ܗܘܐ ܐܒܪܐ ܡܥܢܐ ܒܡܪܢܝܬܐ:
ܕܗܘܐ ܚܕܐ ܫܪܝܪܐ ܘܚܕܐ ܡܛܠܐ ܒܟܠܠܗ܀
ܐܬܟܠ ܢܒܝܐ ܕܒܠܥܕܝܐ ܚܙܐ ܡܘܒܪܢܗ:
ܘܢܚܝܢ ܟܕܝܐ ܗܘ ܡܬܥܒܕܐ ܡܥܝܢܐ ܙܘܥܘܗܝ܀
ܡܢ ܙܕܝܩܘܬܐ ܕܫܪܝܪܐܝܬ ܒܠܒܘܗܝ ܗܘܐ ܡܥܒܕ ܐܝܟ:
980 ܒܪܢܫܐ ܕܝܢ ܐܦܝܢ ܡܬܒܥܝܢ ܘܪܚܡ ܕܗܘ ܠܗ܀
ܐܦܠܐ ܐܬܟܠ ܗܘ ܐܬܐܡܢ ܡܢ ܡܘܕܝܢܐ:
ܕܗܘ ܐܠܗܐ ܠܐ ܩܡ ܠܗ ܕܒܪܡ ܗܘܐ ܠܗ܀
ܘܠܫܡܝܐ ܒܗ ܕܢܚܬ ܐܠܗܐ ܡܢ ܫܡܝܐ:
ܒܪ ܫܪܝܪܐܝܬ ܠܗ ܘܡܠܟ ܐܬܐ ܒܪܘܚܐ ܡܢܗ܀
985 ܫܒܪܐ ܕܪܒܐ ܠܒܠܗ ܢܥܡܐ ܒܡ̈ܝܠܐ ܕܫܕܪ:
ܘܢܚܬ ܡܢܗ ܒܠܗ | ܒܪܢܫܐ ܒܫܘܚܠܦܐ ܕܒܥܒ:[11] M20r
ܘܐܬܥܒܕܗ ܠܗ ܒܡ̈ܝܐ ܡܝ̈ܬܐ ܘܕܘܒܪ̈ܝܗܘܢ:
ܘܐܠܐ ܡܢܡܡ ܠܐ ܢܡܡ ܗܘܐ ܘܗܘܐ ܡܥܝܡ:
ܘܡܫܡܫ ܗܘܐ ܠܗ ܒܡ̈ܝܐ ܕܢܥܡܐ ܒܪܝܫ ܠܫܡܝܐ܀

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[11] At this point the line-dividing punctuation becomes irregular due to the absence of obvious couplets.

990 So that were he to command all Creation to do so it would melt away;
Fire is ready and standing by to obey whatever he tells it,
And obeys him so that if he commands it to do so, it incinerates water.
And this man, who has acquired such a power every day,
Why did he fear the despicable woman when she threatened him?
995 It was his allegorical parallel with his Lord that goaded him painfully to withdraw,
When it said to him: "Change your location quickly!
Jezebel, blood-thirsty Zion's sister, has threatened.
Be truly afraid and flee from her so that she does not encounter you.
It is a journey of much blood, but it is not yours.
1000 Leave it for your Lord, for He has the strength to travel it.
The murderous fight that has threatened you is too hard for you.
Flee and give it up. Your Lord is coming, and with Him shall it be resolved.
Zion Jezebel saw the beauty in you that comes from the Messiah's,
And if she captures you, that which awaits Him will crush you.
1005 She has sharpened her sword against the solitary one and is now carrying it.
So if she seizes you, she will have it tested on you to see if it is sharp.
She is carrying a spear and has never before put it on without killing.
Remove yourself, for your side[37] is too feeble to bear it.

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[37] This is a multiple play on words: *gabbo* is the physical side of the body, the back that bears a burden, and the side or faction in a struggle. And, of course, the spear in Jesus' side (line 1013=John 19:34) is clearly anticipated here.

990 ܘܶܐܦ ܦܳܩܶܕ ܗ̱ܘܳܐ ܠܟܽܠܳܗ̇ ܒܪܺܝܬܳܐ ܡܫܰܡܫܳܢܺܝܬܳܐ ܗ̱ܘܳܬ:
ܘܝܰܡܳܐ ܘܝܳܒܫܳܐ ܢܽܘܪܳܐ ܕܐܶܫܬܡܰܥ ܟܽܠ ܕܳܐܡܰܪ ܠܳܗ̇:
ܘܡܶܠܟܰܢܳܐ ܠܶܗ ܕܳܐܦ ܦܳܩܶܕ ܠܳܗ̇ ܘܡܰܢܳܐ ܐܰܘܩܶܕ܀
ܘܗܳܐ ܥܰܒܕܳܐ ܕܗܳܢܳܐ ܚܰܝܠܳܐ ܡܠܳܐ ܗ̱ܘܳܐ ܟܽܠ ܢܳܡܽܘܣ:
ܠܡܶܢܳܐ ܕܚܰܝܠ ܟܰܕ ܡܶܢ ܐܰܟܚܕܳܐ ܟܰܕ ܥܪܰܩ ܠܶܗ܀
995 ܘܳܐܦ ܕܡܶܢܶܗ ܐܰܟܠܶܗ ܒܢܳܡܽܘܣܳܐ ܕܡܰܡܠܳܐ ܗ̱ܘܳܐ:
ܟܰܕ ܐܳܡܰܪ ܠܶܗ ܡܰܠܶܟ ܐܶܠܺܝܳܐ ܡܰܟܠܳܝܬ܀
ܐܶܙܰܠ ܥܪܰܩ ܡܠܳܟ ܕܙܰܘܥܶܝ ܙܰܘܥܬܳܐ ܠܒܶܣܡܳܐ:
ܐܶܡܰܪ ܘܕܡܰܠ ܡܒܰܪܶܟ ܡܶܢܶܗ ܕܠܳܐ ܬܶܦܓܰܥ ܒܝ܀
ܐܽܘܪܚܳܐ ܕܪܳܘܡܳܐ ܦܓܰܥ ܒܶܗ ܙܳܒܳܐ ܘܠܶܗ ܕܢܶܚܽܘܬ ܗܽܘ:
1000 ܠܡܶܢܳܐ ܛܳܒܶܗ[12] ܕܐܰܝܬ ܠܶܗ ܚܰܝܠܳܐ ܕܢܶܚܽܘܬ ܠܶܗ܀
ܡܶܢܳܐ ܗ̱ܘ ܡܶܢܶܟ ܕܐܰܝܟܰܢ ܕܡܰܛܠܳܐ ܕܒܰܣܺܝܡܳܐ ܠܝ:
ܒܢܰܘܢ ܕܐܺܙܶܠ ܠܳܗ̇ ܡܶܢܶܟ ܐܳܬܳܐ ܘܠܶܗ ܡܣܰܒܪܳܢܳܐ܀
ܐܶܡܰܪ ܕܢܰܘܢ ܥܘܳܕܳܐ ܚܳܕܳܐ ܡܶܢܝ ܡܶܢ ܕܡܰܣܶܝܢܳܐ:
ܘܳܐܦ ܠܰܒܥܳܐ ܠܝ ܡܳܢ ܕܥܰܡܰܪ ܠܶܗ ܠܝ ܡܶܢܶܗ ܠܝ܀
1005 ܚܰܪܒܳܐ ܠܛܽܘܒܶܗ ܟܰܠ ܬܰܚܕܳܐ ܘܗܳܐ ܫܳܡܥܳܐ ܠܳܗ̇:
ܘܳܐܦ ܐܰܚܕܳܐ ܠܝ ܒܝ ܒܰܡܢܳܐ ܠܳܗ̇ ܐܰܘ ܡܰܪܥܺܝܬܳܐ܀
ܕܡܰܚܝܳܐ ܠܛܰܝܢܳܐ ܘܠܳܐ ܫܳܡܥܳܐ ܠܳܗ̇ ܐܶܠܳܐ ܡܛܰܠܳܐ:
ܫܰܢܳܐ ܠܝ ܐܶܝܬ ܕܡܰܚܝܠ ܥܠܰܝ ܠܡܫܰܡܫܽܘܬܶܗ܀

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[12] The form is awkward but so indicated in the ms. and required by the meter.

Should you die, the World shall in no way be helped.
1010 Flee from Death! Your Lord is the right one to encounter it:
That hero who is able to bear Adam's pains,
And has the strength to kneel down but rise up from the fall,
And is not destroyed with the blunt spear-end of the sword in his side,
And causes the bloody battle to abate, and remains valiant,
1015 And has the strength to enter Sheol and to tear down its walls,
And when they bind him, He releases the prisoners and brings them out with him.
Who calls upon the great realm of the dead and it trembles before him,
And its lofty gates collapse before him as He enters,
And he destroys its storerooms and strongholds and empties it out,
1020 And he goes out from it undamaged, along with many.
You, Elijah, flee from Death, for if you die,
You will be unable to do anything more for humanity.
The journey awaits the Son of God—to come and die
And give life to the whole World through His great death.
1025 It was perfectly appropriate, then, for
The Prophet to flee the filthy woman when she threatened him.
His Lord's suffering assailed Him, that he might suffer and flee
And taste just a bit of it while fleeing.
He heard the report of the Death from afar, and was frightened and fled.
1030 Praise be to his Lord who has borne killing for the sake of the sinners.

ܐܢ ܡܝܬܐ ܐܝܬ ܒܥܠܡܐ ܡܕܡ ܠܐ ܡܬܓܒܪ܆
1010 ܥܪܘܩ ܡܢ ܡܘܬܐ ܠܥܠܡ ܐܠܐ ܕܗܘ ܢܬܦܨܐ ܒܗ܀
ܗܘ ܠܓܒܪܐ ܕܡܝܬ ܕܢܬܒܥ ܡܦܩܘܗܝ ܕܐܕܡ܆
ܘܐܝܬ ܒܗ ܚܝܠܐ ܕܢܬܪܘܡ ܘܢܩܘܡ ܡܢ ܡܦܘܠܬܐ܀
ܘܢܘܚܡܐ ܕܚܢܢܐ ܩܘܡܐ ܒܥܦܪܗ ܘܗܘ ܠܐ ܚܐܒ܆
ܘܡܫܡܥܐ ܠܗ ܒܩܠܐ ܪܒܐ ܘܗܘ ܡܫܬܟܚ܀
1015 ܘܐܝܬ ܒܗ ܚܝܠܐ ܕܢܬܠ ܢܒܘܙ ܦܘܪܩܢܗ ܕܫܝܘܠ܆
ܘܡܢܐ ܕܦܩܕܢ ܠܗ ܡܪܐ ܐܣܝܪܐ ܘܢܦܩ ܠܘܬܗ܀
ܘܡܪܐ ܒܥܘܡܩ ܫܝܘܠ ܘܫܒܝܬܐ ܘܟܠܐ ܡܢܗ܆
ܘܢܦܩܘܢ ܦܘܩܕܢܘܗܝ ܠܐܬܪܗ ܕܡܐ ܡܐ ܕܟܠܐ ܠܗ܀
ܘܡܚܪܒ ܟܪ̈ܝܗ ܘܡܚܫ̈ܒܬܗ ܘܡܫܪܐ ܠܗ܆
1020 ܘܠܐ ܫܟܚܐ ܢܦܩ ܡܢܗ ܟܡ ܫܠܝܛ̈ܢܐ܀
ܐܝܟ ܗܟܢܐ ܥܪܘܩ ܡܢ ܡܘܬܐ ܕܐܢ ܡܝܬܐ ܐܝܬ܆
ܠܐܬܪ ܡܕܡ ܒܥܝܢܝܢܐ ܠܐ ܡܫܟܚ ܐܝܬ܀
ܒܟܪ ܠܟܠܗܘܢ ܢܛܪ̈ܐ ܐܘܪܚܗ ܕܬܐܠܐ ܘܢܦܩܘܬ܆
ܘܢܬܠ ܚܝܐ ܠܥܠܡܐ ܟܠܗ ܒܩܘܡܬܗ ܪܒܐ܀
1025 ܗܟܢ ܡܕܡ ܘܦܐܐ ܗܘܐ ܠܗ ܟܕ ܚܬܡ ܗܘܐ܆
ܢܒܝܐ ܡܢܗ ܕܡܫܡܫܢܘܬܐ ܟܕ ܢܫܩܗ ܠܗ܀
ܚܙܐ ܕܡܢܗ ܢܬܚܘܢ ܗܘܐ ܕܢܝܚ ܘܢܦܫܐ ܠܗ܆
ܢܬܚܡ ܐܦ ܗܘ ܡܫܬܠܠ ܡܢܗ ܟܕ ܚܬܡ ܗܘܐ܀
ܛܒܐ ܕܡܘܬܐ ܫܡܥ ܡܢ ܪܘܚܐ ܘܐܦ ܘܚܬܡ ܗܘܐ܆
1030 ܠܦܓܪܗ ܦܘܪܩܢܐ ܕܫܒܪ ܡܘܬܐ ܚܝܠ ܚܝ̈ܘܬܐ܀

ܫܠܡ ܩܕܡܝܐ ܕܥܠ ܐܠܝܫܥ ܢܒܝܐ

II ON ELIJAH WHEN HE FLED FROM JEZEBEL

INTRODUCTION

INFORMATION ON THIS HOMILY

Homily Title: On Elijah When he Fled from Jezebel
Source of Text: *Homiliae selectae Mar-Jacobi Sarugensis* edited by Paul Bedjan (Paris-Leipzig 1905, 2nd ed. Piscataway: Gorgias Press, 2006), vol. 4, pp. 133–154. [Homily 112]
Lines: 462

OUTLINE

This homily deals with the story of Elijah from his flight from Jezebel through his commissioning to anoint Hazael, Jehu, and Elisha. As usual, Jacob attempts to answer several questions, both explicit and implicit, about the story: Why was Elijah afraid of Jezebel if God was on his side? Why did he go to the desert? Why did he go on alone? What was the significance of the forty-day fast?[38] Where did the food come from that the angel fed him? Why did he go to Horeb/Sinai? Why did he cover himself? Why did God bring the Wind, Fire, and Earthquake if those were not the revelation? What was the nature of the voice that the prophet heard? Who were the seven thousand who remained loyal to God, and why do we not learn anything else about them?

The central themes, though, are the types manifested by Elijah, both fulfilled (Moses) and anticipated (Jesus and John the Baptist); the nature of the revelation in the "still, small voice;" and the importance of isolation and fasting in the development of spiritual perfection. As regards the first, Jacob goes out of his way to make the point that the events in Jesus' biography that parallel those of earlier prophets were not attempts by Jesus to emulate them, but rather that they had to do what they did in order to prefigure Jesus; the polemic against early critics of Christianity is clear even though only implicit.

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[38] Elijah's fast is, of course, connected by Jacob with that of Moses and of Jesus, as usual in Patristic literature. But there is a curious feature that is notable for its absence: Jacob does not connect this fast with the forty-day long fast of Lent well established by his time. He does have an extensive discussion of the forty-day fast, mentioning Elijah only very much in passing, in his prose homily on the forty day fast: F. Rilliet, *Jacques de Saroug, six homélies festales en prose*, *PO* 43 (Turnhout, 1986) 568–85.

Although Elijah figures in many patristic homilies, Jacob's emphasis upon the importance of the revelation by the "still, small voice" in the development of Elijah's religious understanding is somewhat exceptional and demonstrates a sensitivity to the narrative structure of Old Testament literature not often encountered in this period.

SUMMARY

I. The poet has attempted this homily once before but failed in the face of the enormity of the task. Only by approaching it through Love, can one speak of and truly understand this message. (1–26)

II. Elijah fleeing before Jezebel prefigured the confrontation of Jesus with Sin. (27–58)

III. The reader will not understand my message without love, that Ahab and Jezebel are types of Adam and Eve, and, the prophet realizing this, he fled. (59–102)

IV. Why the Prophet went on alone, and why Grace lagged behind. (103-128)

V. The food brought by the angel was created out of nothing and full of meaning. (129–152)

VI. The power of divine Grace (153–170)

VII. The forty days of fasting were prefigured by those of Moses and themselves prefigure those of Jesus. Jesus did not undertake to imitate the OT prophets; they acted the way they did simply in order to prefigure his acts. (171–190)

VIII. In Moses' cave, prototype of Jesus' tomb, God enables the prophet to speak openly, casting Israel as faithless wife. (191–226)

IX. The storm, quake, and fire are made to pass before Elijah to show God's strength. (227–270)

X. Having wiped Elijah's mind clear with those manifestations of His power, God reveals Himself in the "still, small voice" and so raises the prophet up to highest level of spiritual understanding that a human being can achieve. (271–292)

XI. Why Elijah covered himself when he went out of the cave, and the nature of the voice that he heard. (293–328)

XII. Surely it was not necessary for the Lord to take Elijah to the wilderness simply to commission him to anoint kings and a disciple; but only through the wilderness experience can the prophet merge with God. (329–374)

XIII. Having been elevated to perfection, Elijah must now choose his successor and depart the World. (375–388)

XIV. The hidden seven thousand zealots for the Lord are those secret righteous always in the World. (389–416)

XV. Why the seven thousand remained hidden while Elijah was chosen to fight openly. (417–444)

XVI. The poet is unable to continue further, once again overwhelmed by the amazing events of his story and the glory of God and of Elijah. (445–460)

TEXT AND TRANSLATION

I. THE POET HAS ATTEMPTED THIS HOMILY ONCE BEFORE BUT FAILED IN THE FACE OF THE ENORMITY OF THE TASK. ONLY BY APPROACHING IT THROUGH LOVE, CAN ONE SPEAK OF AND TRULY UNDERSTAND THIS MESSAGE.

Elijah the amazing prophet—I wanted to talk about him,
But silence seized me, so I did not tell it the way it was.
His homily moved me, but since I was too weak to tell it,
I kept silent, for the incredibility of his accomplishment overwhelmed me.
I began his narrative, but since I was incapable of finishing it
The homily failed, while he was elevated by his revelation.
Up to the point where Jezebel made her threat had been described,
His story frightful in its details, but then the speaker gave up.
Where now can the word look, in order to speak about him
Since the entire civilized World proved too small to contain him?
To the wasteland turn instead,[39] let the tale follow his tracks,
And if it should encounter him, let it tell about him there.
For who is able to keep up with that swift fellow,
For whom fasting was considered a fat-filled banquet?
Forty days without food or drink,
He traveled through the wasteland, and who would not shrink from going along?

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[39] As in a responsive chant.

B 112

ܕܬܪ̈ܝܢ ܕܥܠ ܐܠܝܫܥ ܟܕ ܒܥܗ ܡܢ ܐܝܠܝܐ.

133

1 ܥܠ ܥܠܬܐ ܒܥܬܐ ܕܗܘܬ ܙܟܝܗ ܐܠܝܫܥ:
ܘܐܚܝܕ ܫܠܡܐ ܘܠܐ ܡܫܠܡܗ ܐܝܟ ܡܐ ܕܐܠܨܘܗ̱ܝ܀
ܕܠܐ ܟܕ ܡܐܡܪܗ ܘܥܠ ܕܡܫܚܠ ܗ̱ܘܬ ܡܢ ܠܡܫܡܥܬܗ:
ܫܠܡܬ ܡܢܗ ܕܪܟܝܢ ܠܗܘܐ ܕܒܢܝܚܘܬܗ܀
5 ܠܡܪܗ ܒܥܠ ܘܠܐ ܫܦܫܠ ܠܡܫܡܫܘ:
ܢܦܠ ܡܫܠܬܐ ܘܗܘ ܒܟܢܫܘ̈ܗ̱ܝ ܡܫܟܠܬܐ ܗ̱ܘܬ܀
ܒܥܬܐ ܠܐܝܟܐ ܕܟܪܣܗ ܐܝܟ ܠܐܠܝܫܥ ܗ̱ܘܬ:
ܡܪܗ ܕܫܐܠ ܟܘܢܫܬܐ ܘܢܚ ܐܡܘܪܐ܀
ܐܝܟܐ ܗܘܐ ܠܐܒܘܗ̱ܝ ܡܫܡܫܢܐ ܕܐܬܥܠ ܒܗ:
10 ܘܒܟܠܗ ܫܢܝܗ ܕܐܘܪܚܐ ܕܟܘܪ ܗ̱ܘ ܘܢܫܠܡ ܒܗ܀
ܠܫܘܪܟܐ ܫܢܝ ܢܕܪܐ ܡܐܡܪܐ ܟܠܗܪ ܢܡܟܗ:
ܘܐܦ ܡܕܢܚ ܠܗ ܢܦܫܠ ܒܟܠܗ̱ܝ ܐܝܟܐ ܕܐܠܨܘܗ̱ܝ܀
ܡܢ ܟܪܝܢ ܫܡܫܝܢ ܢܕܪܐ ܟܡܗ ܘܗܘ ܡܟܠܠ:
ܘܐܝܟ ܫܢܘܬܐ ܚܫܝܒ ܠܗ ܙܘܡܐ ܘܡܫܠܦܝܡ ܒܗ܀
15 ܐܘܟܝܡ ܢܬܩܝܡ ܕܠܐ ܡܬܦܢܝܬܐ ܘܠܐ ܫܡܝܐ:
ܒܫܘܪܝܐ ܙܥܘܪܐ ܗ̱ܘܐ ܘܡܢ ܠܐ ܕܫܠ ܢܐܙܠ ܟܡܗ܀

Rapid was his travel, for he was fleeing far from the sinful woman,
And his fasting was lengthy, the place difficult; and who was accompanying him?
So his homily failed him, and could not continue along with the diligent one,
Who, never tiring night and day, proceeded on his way.
It is Love that is able to go with him! For it, too, is diligent,
And never tires upon a course it is determined to traverse.
Therefore, a word full of Love should tell his tale,
And here it has not failed, for even if it is too little it is not faulty.
Let Love, too, open your ear to be attentive,
For if it does not listen with Love, it shall miss what it has to gain.

II. ELIJAH FLEEING BEFORE JEZEBEL PREFIGURED THE CONFRONTATION OF JESUS WITH SIN.

So then that hussy had threatened that saint,
And he was moved by fear of her to change his location.
He knew her well, and how she had shed the prophets' blood,
She claimed she would keep doing what she had already done; and he believed it!
Through his comrades he had become familiar with the filthy woman's wrath,
How she considered the blood of Prophets to be next to nothing.
He was the only one who had escaped from between her hands,
And the sage grasped that if she caught him, he would not escape.
So fearfully he fled to save himself from her,
So that he could, through this, too, become prototype of our Lord.

ܐܽܘܪܚܶܗ ܪܗܺܝܛܳܐ ܕܡܶܥܪܰܩ ܥܒ݂ܰܪܶܗ ܡܶܢ ܐܺܝܙܰܒ݂ܶܠ:
ܘܙܰܩܦܶܗ ܢܶܓ݂ܕܶܗ ܡܰܥܒܩܳܡ ܐܳܬܪܳܐ ܘܡܶܢ ܟܽܠܳܗ ܠܶܗ܀
134 ܣܰܒ ܠܶܗ ܡܶܬܐܰܡܪܳܐ ܘܠܳܐ ܡܪܳܐ ܡܰܘܬܳܟ݂ ܟܰܡ ܩܰܫܝܳܐ:
ܘܗܽܘ ܠܳܐ ܠܶܐܶܐ ܕܠܡܰܠܟܳܟ݂ ܐܰܝܟܰܢ ܪܘܳܐ ܒܐܽܘܪܚܶܗ܀
ܫܽܘܒ݂ܠܳܐ ܗ̱ܘ ܕܡܶܬܡܰܣ ܢܳܐܙܶܠ ܚܰܠܦܶܗ ܕܐܳܦ ܗܽܘ ܩܰܫܺܝܢ:
ܘܠܳܐ ܡܶܬܬܐܶܡ ܠܳܐܶܐ ܫܽܘܪܳܝܳܐ ܕܚܰܝܶܐ ܕܢܶܬܶܠ ܠܶܗ܀
ܡܶܢ ܡܶܠܬܳܐ ܕܡܰܠܟܬܳܐ ܫܽܘܒ݂ܠܳܐ ܠܡܶܥܒܰܪ ܩܰܫܶܗ:
ܘܗ̱ܘܳܐ ܠܳܐ ܢܰܟ݂ܶܠ ܕܐܳܦ ܠܰܐܪܥܳܐ ܠܳܐ ܡܶܬܓܰܠܝܳܐ܀
ܐܳܦ ܠܶܗ ܠܰܐܝܠܳܐ ܫܽܘܒ݂ܠܳܐ ܢܶܦܰܩ ܠܡܶܥܒܪܶܗ:
ܕܐܶܠܳܐ ܫܳܡܥܳܐ ܒܫܽܘܒ݂ܠܳܐ ܒܢܰܦܫܳܐ ܗ̱ܘ ܡܶܢ ܢܳܐܙܽܘܠܳܐ܀

ܒܰܪܡܰܫ ܗ̱ܘܳܐ ܩܳܡ ܗܽܘ ܡܶܢܝܳܢܳܐ ܒܢܰܘ ܡܩܰܝܡܳܐ:
ܘܐܶܙܰܠ ܡܶܢ ܩܽܘܕܡܰܘܗܝ ܕܢܶܬܠܶܦ ܗ̱ܘܳܐ ܐܳܬܪܳܐ ܡܶܢܶܗ܀
ܢܶܙܰܠ ܗ̱ܘܳܐ ܠܶܗ ܕܐܰܫܟܰܚ ܗ̱ܘܳܐ ܠܶܗ ܕܡܳܐ ܕܢܶܦܠܳܐ:
ܘܡܶܢ ܕܥܒܶܕ ܠܶܗ ܐܶܡܪܳܐ ܕܠܶܒܳܐ ܘܟܽܠܗ ܗܽܘ ܐܶܡܰܪ܀
ܡܰܢܗܶܪ ܗ̱ܘܳܐ ܠܶܗ ܒܥܰܒ݂ܕܰܘܗ̱ܝ ܘܰܥܡܰܪܬܶܗ ܕܡܰܠܟܬܳܐ:
ܘܠܳܐ ܫܡܰܥ ܗ̱ܘܳܐ ܠܶܗ ܕܡܳܐ ܕܢܶܦܠܳܐ ܐܶܠܳܐ ܡܶܕܶܡ܀
ܗܳܘܳܐ ܟܰܠܗܽܘܢ ܐܶܬܦܰܠܰܓ ܗ̱ܘܳܐ ܡܶܢ ܩܶܠܳܐ ܐܰܢܬܬܶܗ:
ܘܥܒ݂ܰܪ ܡܰܪܥܺܝܬܳܐ ܕܰܠܝ ܠܡܶܥܒܰܪ ܠܶܗ ܘܠܳܐ ܗܽܘ ܦܠܰܓ܀
ܘܕܚܶܠ ܘܥܰܪܶܩ ܕܢܶܦܠܰܓ ܗ̱ܘܳܐ ܢܰܦܫܶܗ ܡܶܢܶܗ:
ܕܐܳܦ ܠܶܗ ܒܗܰܘܳܐ ܠܰܓܘܦܫܶܗ ܕܡܶܢܶܗ ܡܶܬܢܰܙܰܪ ܗ̱ܘܳܐ܀

Sin manifested itself physically in Jezebel,
While he, Elijah, prefigured our Lord allegorically.
By all of the prophets massacred by her
The offspring of Adam were clearly signified.
He alone escaped from her, from Jezebel,
Just as it is the Son who alone defeated Sin.
Sin destroyed the entirety of the children of Adam,
And only our Lord escaped victorious.
Jezebel killed that whole band of prophets,
And only this prophet of allegories escaped.
Just as only one prophet was rescued from the Sidonian woman,
There was only one who thoroughly vanquished Sin.
Just as Jezebel became the physical embodiment of Sin,
So did Elijah become the model and prototype for the Son of God,
Sin ruled over human beings and destroyed them,
While Jezebel seized the Prophets and slaughtered them.
"I alone have been left as a prophet of the Lord," 1Kgs 19:10, 14 (=Rom 11:3)
Just as it was said: "I alone have overcome the World." John 16:33
For in every way, the prophet was like his fellows,
Except that Jezebel had not killed him has she had his friends.
And in every way the Son of God is like us,
Except that Sin does not control him as it does our kind.

III. YOU WILL NOT UNDERSTAND MY MESSAGE WITHOUT LOVE, THAT AHAB AND JEZEBEL ARE TYPES OF ADAM AND EVE, AND, THE PROPHET, REALIZING THIS, FLED.

Who ever tires when he speaks of Learning,
And who fails to achieve something from it when he does not give up?

ܢܒܝܐ ܒܐܝܙܒܠ ܡܬܚܪܝܢܐ ܗܘܐ ܓܘܡܢܣܛܐܝܬ:
ܘܗܘ ܓܒܪܐ ܪܡܙ ܗܘܐ ܒܡܪܢ ܐܪܙܢܐܝܬ܀
ܒܢܝ̈ܐ ܕܝܢ ܕܐܬܡܗܠܘ ܗܘܘ ܥܠܘܗܝ ܡܢܗ:
ܢܒܝ̈ܘܗܝ ܕܐܝܟ ܡܬܪܕܦܝܢ ܗܘܘ ܢܦܩܐܝܬ܀ 135
ܡܢܗ ܕܐܝܙܒܠ ܗܘ ܓܒܪܐ ܥܪܩ ܗܘܐ ܠܚܘܕܘܗܝ:
ܗܘ ܗܘ ܕܒܪܐ ܘܗܘ ܠܚܘܕܘܗܝ ܐܝܟ ܠܢܒܝܐ܀
ܒܠܒܗ ܚܝܠܐ ܕܒܢܝ̈ ܐܝܟ ܢܒܝܐ ܐܚܪ̈ܢܐ:
ܘܐܠܐ ܡܢܝ ܠܐ ܐܬܦܠܛ ܟܕ ܙܟܝܐ ܗܘܐ܀
ܒܠܒܗ ܓܒܪܐ ܗܘ ܕܒܥܬ ܐܝܙܒܠ ܠܡܩܛܠܗ:
ܘܐܠܐ ܗܘܐ ܢܒܝܐ ܕܐܙܠ ܠܐ ܐܬܦܠܛ܀
ܡܢ ܪܕܘܦܝܐ ܚܕ ܗܘ ܢܒܝܐ ܐܬܦܪܩ ܗܘܐ:
ܐܦ ܠܢܒܝܐ ܚܕ ܗܘ ܥܠܘܗܝ ܕܝܢܐ ܘܩܛܠ܀
ܩܛܠܬ ܐܝܙܒܠ ܢܒܝ̈ܐ ܘܣܓܝܐܐ ܗܘܘ ܠܢܒܝܐ:
ܘܗܘ ܓܒܪܐ ܙܥܘܪܐ ܘܛܘܦܣܐ ܠܡܪܢ ܓܠܝܐ܀
ܢܒܝܐ ܡܠܟܬܐ ܟܢܘܫܝܐ ܘܩܛܠܬ ܐܢܘܢ:
ܘܐܝܙܒܠ ܚܕܐ ܐܦ ܠܢܒܝ̈ܐ ܘܩܛܠܬ ܐܢܘܢ܀
ܐܢܐ ܗܘ ܥܠܘܗܝ ܟܕ ܐܬܡܣܢܐ ܢܒܝܐ ܒܡܕܒܪܐ:
ܐܝܟ ܕܐܬܐܡܪܐ ܕܐܢܐ ܩܡܬܗ ܠܠܒܘܫܐ ܥܠܘܗܝ܀
ܒܡܠܟܘܬܗ ܓܒܪ ܕܡܐ ܢܒܝܐ ܠܟܢܘܫܝܗ:
ܗܟܢ ܡܢ ܕܐܝܙܒܠ ܠܐ ܡܛܠܬܗ ܗܘܐ ܐܝܟ ܕܒܥܬܗܘܢ܀
ܘܒܡܠܟܘܬܗ ܐܬܪܚܩ ܠܗ ܟܕ ܓܠܝܐ:
ܗܟܢ ܡܢ ܢܒܝܐ ܕܠܐ ܡܛܠܬܗ ܠܗ ܐܝܟ ܕܒܥܝܬܗ܀
ܡܢ ܟܕ ܡܚܠ ܗܘܐ ܕܡܬܟܠܠ ܠܗ ܒܥܠܝܐ:
ܘܡܢܗ ܡܢܚ ܢܐܙܠ ܡܢܗ ܟܕ ܠܐ ܡܚܠ܀

To one whose ear attends with love, I shall have something to say,
But to anyone else I would rather by all means keep silent.
Consider my word to be a great silence, oh you who does not love.
Only let what is said not be too burdensome for you,
For there is another who is anxious to listen carefully.
To him shall I speak while keeping silent toward you, lovingly.
Lest I burden you I have not spoken, nor am going to speak, to you.
For Learning has a time and a place.
Where there are those who love it, all is ready for it to visit,
But unless the door of your ear is open for it, it shall not knock.
For learning goes along its way with humility,
And unless a person holds on with insistence, it will not remain with him.
It shall most surely flee from unreceptive attention,
Like Elijah from the Sidonian when she threatened him.
Elijah fled. (It was not just for the sake of fleeing, as has been thought.
But rather that he might be symbol and prototype for the Son of God.)
Sin manifested itself in Jezebel, as we have said,
And he dropped everything and fled so that none of its fumes would reach him.
The prophet was stainless[40] in order to serve as a clean slate for the image of the Son.
And upon his very soul, our Lord drew allegorically.
Even that heathens' daughter was equal to
Sin: as type and great image of all Error.

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[40] Bedjan vocalizes with short /a/ (*pthocho)*, perhaps taking it as a previously unattested *peal* form, instead of the well-attested short /e/ (*rbotso)* of this adjective.

ܠܐܚܐ ܕܪܚܡܐ ܐܘܕܝ ܒܫܘܒܚܐ ܠܗ ܐܡܪ ܐܢܐ:
136 ܠܐܚܪܢܐ ܕܝܢ ܡܛܠܐ ܚܠܐ ܐܢܐ ܡܫܬܐܠ ܦܘܪܫܐ܀
ܡܬܠܐ ܕܒܐ ܣܘܟܠܗ ܠܡܬܠܬܗ ܐܘ ܕܠܐ ܡܫܟܚ:
ܒܠܒܗܘ ܡܬܐܡܪ ܠܐ ܐܬܐܡܪ ܠܝ ܡܐ ܕܡܬܐܡܪܐ܀
ܐܝܟ ܗܘ ܐܚܪܢܐ ܘܐܠܝܢ ܢܦܩܘܢ ܡܟܬܒܢܘܬ:
ܘܠܗ ܐܡܪ ܐܢܐ ܘܡܠܐ ܐܢܐ ܠܝ ܟܕ ܡܫܟܚ ܐܢܐ܀
ܒܠܒܝ ܠܐ ܐܡܪ ܕܠܗ ܠܝ ܐܡܪܬ ܐܘ ܐܡܪ ܐܢܐ:
ܕܒܫܘܠܡܢܐ ܘܒܝܐ ܐܝܟ ܠܗ ܐܦ ܐܘܢܐ܀
ܡܫܠܡ ܗܘ ܠܗ ܪܝܫ ܡܟܬܒܢܘܗܝ ܢܡܪܐ ܠܐܡܝ:
ܘܠܐ ܦܠܚ ܠܗ ܠܐܘܪܚܐ ܕܐܝܢܐ ܠܐ ܢܦܩ ܒܗ܀
ܡܘܠܟܢܐ ܚܢܝܢ ܡܟܬܒܢܘܬ ܗܘܬ ܒܐܘܪܚܗ:
ܘܐܠܐ ܐܚܕܗ ܐܢܫ ܒܫܡܫܐ ܠܐ ܚܙܐ ܙܠܓܘܗܝ܀
ܡܢ ܡܫܟܚܢܘܬܐ ܕܠܐ ܦܠܚܐ ܠܗ ܡܬܪܡ ܒܪܡ:
ܐܝܟ ܠܟܐܢܐ ܡܢ ܙܕܝܩܘܬܐ ܟܕ ܡܫܟܚ ܠܗ܀
ܒܪܡ ܠܟܐܢܐ ܠܐ ܗܘܐ ܕܢܒܪܘܡ ܐܝܟ ܕܐܫܬܟܒܪܐ:
ܐܠܐ ܕܢܗܘܐ ܙܘܕܩܐ ܘܛܘܦܣܐ ܠܒܢܝ ܐܠܗܐ܀
ܫܠܝܛܐ ܟܐܢܘܬܐ ܐܠܗܝܬ ܠܗ ܐܝܟ ܕܐܡܪܬ:
ܘܠܐ ܢܫܬܟܚܘܢ ܡܢ ܠܐܢܫ ܐܘܦ ܘܒܪܡ܀
ܢܦܩ ܗܘܐ ܒܟܝܐ ܕܢܗܘܐ ܕܦܐ ܒܙܕܝܩܘܬܗ ܕܒܪܐ:
ܘܟܠ ܗܘ ܢܦܫܗ ܙܢ ܒܗ ܡܢܝ ܐܬܪܢܝܬ܀
ܐܦ ܫܡܝܐ ܗܘܐ ܗܘ ܒܪܐ ܡܢܬܦܐ ܕܐܬܗܘܐ ܐܦ ܗܘ:
ܫܠܝܛܐ ܒܛܘܦܣܐ ܘܪܚܡܐ ܕܒܐ ܠܒܢܝܢ ܛܘܒܢ܀

Ahab, then, clearly symbolized Adam,
For the one sinned, and the other became pagan unwillingly.
Adam did not sin, and perhaps even Ahab did not become pagan.
(Let us set aside the usual and speak now from reason.)
That Adam did not sin Paul attests to in his writings,
For Eve sinned, and since he yielded to her he fell as did she. 1Tim 2:14
Sin took total physical control of Eve,
And extended from her to her husband, Adam, so that he, too, would die.
This same scenario is clear to us with Ahab and Jezebel,
And, as in it, her husband became pagan on account of her.
Ahab's Jezebel was neither of his people nor his kind.
He married a foreigner, and for that he was guilty.
Sin, too, was not original to Adam's nature.
It entered from outside, and like the foreigner it charmed him, and he fell.
So Elijah, having become prototype of the Son,
Was not subjugated, neither to a daughter of Eve nor to Sin.
And because Sin herself, Jezebel, saw how virtuous he was,
She died of envy, and threatened angrily and rabidly.
And the prophet saw it, and since he could not live in the same place as she,
He withdrew to the wilderness to keep his virtue out of harm's way.

IV. WHY THE PROPHET WENT ON ALONE, AND WHY GRACE LAGGED BEHIND.

Elijah fled to escape the mad woman,
Came to Beersheba and left his disciple behind.
It was a road for one, a singular person full of allegories.
It did not allow two to walk along it, since it was just for one.

ܕܳܡܶܐ ܗ̱ܘܳܐ ܕܶܝܢ ܐܰܝܟ ܠܐܳܕܳܡ ܝܰܘܡ̈ܳܬܶܗ: 137
ܘܛܳܒ݂ܳܐ ܗܘܳܐ ܘܰܐܣܺܝܪ ܗܘܳܐ ܟܰܕ ܠܳܐ ܪܳܚܶܡ܀
ܐܳܕܳܡ ܠܳܐ ܛܳܒ݂ܳܐ ܘܰܥܒܰܪ ܐܳܦܠܳܐ ܐܰܝܟ ܐܳܣܶܦ:
ܢܰܦܩܳܐ ܚܒܺܝܪܳܐ ܘܐܳܡܰܪ ܗܘܳܐ ܡܶܢ ܦܽܘܩܕܳܢܳܐ܀
ܘܠܳܐ ܛܳܒ݂ ܐܳܕܳܡ ܫܰܡܰܥ ܦܽܘܩܕܳܢܶܗ ܕܰܡܠܰܟ݂ܬܶܗ:
ܛܳܒ݂ ܕܶܝܢ ܗܘܳܐ ܘܟܽܠ ܕܥܳܒܶܕ ܠܶܗ ܒܦܽܘܠܚܳܢܶܗ܀
ܡܰܠܰܐܟ݂ܳܐ ܚܰܝܳܐ ܠܚܶܙܘܶܗ ܢܽܘܗܪܳܐ ܠܰܡܫܰܡܫܳܢܽܘܬܶܗ:
ܘܰܢܣܶܒ݂ܳܐ ܒܰܚܙܘܶܗ ܠܐܳܕܳܡ ܒܝܰܕ ܕܰܢܦܰܩ ܐܳܦ ܗ̱ܘ܀
ܘܗܘܳܐ ܕܫܽܘܩܬܳܐ ܒܐܳܝܶܕ ܘܰܐܚܪܰܟ݂ܠ ܡܰܠܟ݁ܫܺܝܢܳܐ ܠܶܟ:
ܘܚܽܘܒܶܗ ܕܗܘܳܐ ܐܰܝܟ ܒܰܚܙܘܶܗ ܡܰܠܟܽܘܬܶܗ܀
ܐܰܚܪܟ݂ܠ ܕܐܶܡܰܪ ܠܳܐ ܡܶܢ ܚܶܠܡܶܗ ܘܠܳܐ ܡܶܢ ܒܶܢܝܳܢܶܗ:
ܟܰܕ ܢܽܘܚܳܪܳܐ ܢܶܦܶܩ ܘܟܽܠ ܗܘܳܐ ܐܰܢܫܺܝܢ ܗ̱ܘܳܐ܀
ܐܳܦ ܗܽܘ ܡܰܠܰܐܟ݂ܳܐ ܠܳܐ ܫܰܡܥܶܗ ܫܶܡܥܳܐ ܕܐܳܕܳܡ:
ܡܶܢ ܟܰܕ ܚܟܺܝܡ ܘܐܰܚܝ ܢܽܘܪܳܢܳܐ ܡܶܢܦܰܠܬܶܗ ܘܢܶܦܰܠ܀
ܚܟܺܝܡܳܐ ܕܶܝܢ ܟܽܠ ܕܰܚܙܺܝ ܗ̱ܘܳܐ ܙܳܗܪܳܐ ܠܰܒ݂ܪܳܐ:
ܠܳܐ ܐܶܫܬ݁ܡܰܥ ܠܳܐ ܠܰܒ݂ܪܳܐ ܗܘܳܐ ܘܠܳܐ ܠܰܡܠܰܐܟ݂ܳܐ܀
ܘܟܽܠ ܕܰܚܙܳܝܗ̇ ܡܰܠܰܐܟ݂ܳܐ ܐܰܚܪܟ݂ܠ ܕܰܥܡܳܐ ܥܳܒܰܪ:
ܢܰܦܫܶܗ ܥܰܡܠܳܐ ܕܶܝܢܳܐ ܢܣܰܒ݂ ܟܰܕ ܦܰܩܪܳܐ܀
ܘܐܳܚܶܪ ܢܳܚܳܐ ܘܠܳܐ ܢܶܥܒܰܪ ܟܰܐܠܳܗܳܐ ܚܽܘܒܶܗ:
ܡܶܢ ܠܫܽܘܒܚܳܐ ܕܢܶܗܘܶܐ ܚܽܘܒܪܶܗ ܘܠܳܐ ܢܶܚܺܐ܀
ܒܪܶܫ ܟܠܺܝܠܳܐ ܠܡܶܣܰܒ݂ܠܳܗ ܡܶܢ ܡܰܠܰܐܟ݂ܳܐ:
ܘܡܶܛܳܠ ܠܰܒ݂ܪܳܝܶܐ ܘܰܠܰܡܫܰܡܫܳܢܶܗ ܡܶܬܡܰܢܶܗ ܡܶܢܶܗ܀
ܐܽܘܪܚܳܐ ܕܝܰܘܡ ܗ̱ܘܳܐ ܚܰܕܬܳܐ ܘܡܶܛܠ ܬܽܘܪܳܐ: 138
ܘܢܶܬܰܥܒܶܕ ܒܶܗ ܬܰܪܥ ܠܳܐ ܢܶܬܰܠ ܟܽܠ ܕܪܳܚܶܡ ܗܘܳܐ܀

So he left his disciple behind and went on his way all alone,
While the allegories of our Lord shone out clearly in him.
He journeyed for one day without succor and grew exhausted.
The prophet grew weary and asked for his own death and said:
"O Lord, take my life from me, for I was not better than my fathers" 1Kgs 19:4
The weary man lay down, pained, tired out,[41] and exhausted.
As soon as he lay down, relief came from Grace
That had stayed away the whole day while he was fleeing.
For Grace had carried itself along separate from the righteous one
For a whole day while he had been fleeing and going on his way.
For if it had not distanced itself a bit from him,
He would not have been afraid and would not have fled to where he fled.
But that long way that he had undertaken was not yet finished,
Nor had the revelation on Mount Sinai yet been completed.
And because it was necessary for the sake of all the events that were to occur,
The hero had been stripped of succor and become afraid.
And like someone scared, alarmed, driven, and frightened,
He fled, exhausted himself, and sought death in his great pain.

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[41] ܫܘܚܪܐ often means the tiring burden of working on a hot day; see, e.g., Old Syriac Gospels to Matthew 20:12.

ܗܟܢ ܐܠܥܣܗ ܙܘܕܐ ܠܐܘܪܚܗ ܚܢܝܢܐܝܬ:
ܟܕ ܕܠܥܡ ܒܗ ܐܙܠ ܡܢܗ ܢܨܝܚܐܝܬ܀
ܪܕܐ ܚܕ ܝܘܡܐ ܕܠܐ ܐܠܐ ܘܐܬܛܪܦ ܠܗ:
110 ܘܠܐܝ ܢܟܝܐ ܘܫܐܠ ܡܘܬܐ ܠܢܦܫܗ ܘܐܡܪ܀
ܡܪܝ ܣܒ ܢܦܫܝ ܡܢܝ ܘܠܐ ܗܘܝܬ ܛܒ ܐܢܐ ܡܢ ܐܒܗ̈ܝ:
ܘܕܡܟ ܠܐܝܐ ܒܫܢܬܐ ܘܫܘܦܪܐ ܘܒܛܘܪܦܐ܀
ܘܡܚܕܐ ܕܕܡܟ ܕܠ ܟܘܘܪܐ ܡܢ ܛܒܘܬܐ:
ܘܢܝܚܐ ܗܘܐ ܓܘܫܡܐ ܟܠܗ ܟܕ ܕܡܟ ܗܘܐ܀
115 ܛܒܘܬܐ ܓܝܪ ܛܥܢܬܗ ܢܦܫܗ ܡܢ ܪܘܡܐ:
ܡܠܐ ܚܕ ܝܘܡܐ ܟܕ ܟܦܢ ܗܘܐ ܘܒܛܝܢ ܐܘܪܚܗ܀
ܠܗ ܠܐ ܓܝܪ ܦܪܥܗ ܢܦܫܗ ܡܢܗ ܡܟܠܠ:
ܠܐ ܕܚܠ ܗܘܐ ܘܠܐ ܟܦܢ ܗܘܐ ܠܐܝܟܐ ܕܟܦܢ܀
ܘܠܐ ܗܘ ܐܘܪܚܐ ܕܒܠܐ ܕܒܟܝܡ ܡܠܟܡܢܪܐ ܗܘܐ:
120 ܘܠܐ ܓܢܝܢܐ ܕܒܛܘܪ ܗܫܝܣ ܡܫܬܥܫܥ ܗܘܐ܀
ܘܕܒܪܐ ܗܘܐ ܡܫܠܐ ܦܠܚܝܢ ܢܫܬܠܛܝܢ ܗܘܘ:
ܐܫܬܟܚ ܗܘܐ ܡܢ ܟܘܪܗܢܐ ܘܐܦ ܓܒܪܐ܀
ܘܐܝܟ ܥܝܪܐ ܙܗܝܪܐ ܠܚܕܕܐ ܘܕܫܘܒܚܐ:
ܪܕܐ ܘܐܬܛܪܦ ܘܫܐܠ ܡܘܬܐ ܒܫܝܢܐ ܕܒܐ܀

But since the Lord is ever one who loves the contrite heart,
He lovingly sent and supported him with an aid.
Grace came, along with Strength, Power, and Might,
With the nourishment that the divine will[42] had prepared for the starving and exhausted man.

V. THE FOOD BROUGHT BY THE ANGEL WAS CREATED OUT OF NOTHING AND FULL OF MEANING.

An angel came, bearing a meal for the prophet,
And woke him up to fortify his crushed spirit.
"Arise O zealous one, eat and drink" he said to him. 1Kgs 19:5
He awoke and saw that a meal had been set up out of nothing
The ash-baked bread was a symbol of the wasteland into which he had gone. 1Kgs 19:6
It was to help him clearly perceive that he had left civilization behind.
As in the desert, he made a loaf of ash-baked bread and brought it,
To follow the custom that the bread of the locale should be given to an arriving guest.
The hidden divine will, out of nothing,
Sent bread and shaped it like an ash-baked loaf.
A snack kneaded on a whirlwind by an angel.
He stamped it with the local shape and gave it to the prophet.
The angel did not take the pitcher of water from anyone else,
Instead he made a new one for the prophet to drink from.

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[42] In this section of his narrative, Jacob several times uses the technical term *remẓa*, literally, "hint" or "wink," which I have here rendered "divine creative will" or the like. This is a very important term in Syriac. It is probably the most important of the many words and usages well-known to previous lexicographers that was virtually ignored by the highly over-rated Syriac-Latin dictionary of C. Brockelmann. The reader relying on Brockelmann for this word would be at a total loss!

125 ܘܰܕܳܡܶܟ ܗ̱ܽܘ ܠܟܶܠܒܳܐ ܚܰܫܺܝܫܳܐ ܕܶܝܢܳܐ ܡܫܰܒܠܽܘܬܽܘܡ:
ܬܚܶܝܬ ܫܽܘܪܒܺܝܬܶܗ ܚܕܳܐ ܐܺܝܠܳܢܳܐ ܡܛܰܠܠܳܢܳܐ܀
ܐܳܬܳܐ ܡܰܠܰܐܟܳܐ ܘܰܩܪܶܒ ܘܰܐܥܺܝܪܶܗ ܘܰܐܩܺܝܡܳܗ̇: 139
ܟܰܕ ܡܫܰܒܰܪ ܠܶܗ ܘܰܡܥܰܒܰܪ ܠܶܗ ܡܶܢ ܡܰܥܒܳܪܳܐ܀
ܐܳܦ ܡܰܠܰܐܟܳܐ ܟܰܕ ܡܰܝܬܳܐ ܠܶܗ ܠܰܚܡܳܐ:
130 ܘܰܐܟܺܪܶܗ ܗ̱ܘܳܐ ܕܢܶܫܩܽܘܡ ܢܰܦܫܶܗ ܕܰܡܫܺܝܚܳܐ ܗ̱ܘܳܐ܀
ܩܽܘܡ ܠܰܚܡܳܐ ܐܶܟܽܘܠ ܘܐܶܫܬܺܝ ܐܳܡܰܪ ܗ̱ܘܳܐ ܠܶܗ:
ܘܶܐܬܬܥܺܝܪ ܘܰܚܙܳܐ ܘܣܺܝܡ ܠܘܳܬܶܗ ܘܠܳܐ ܡܶܢ ܡܰܢ܀
ܠܰܚܡܳܐ ܕܢܽܘܪܳܐ ܐܳܦ ܕܡܰܝܳܐ ܕܪܰܒܳܐ ܗ̱ܘܳܐ ܠܶܗ:
ܘܰܚܙܳܐ ܗ̱ܘܳܐ ܠܶܗ ܕܢܶܬܬܟܶܠ ܗ̱ܘܳܐ ܕܡܰܝܳܐ ܡܳܠܶܝܢ܀
135 ܐܰܝܟ ܕܡܰܝܬܺܝܢܳܐ ܒܰܣܪܳܐ ܕܢܽܘܪܳܐ ܕܪܰܒܳܐ ܘܐܳܟܶܠ:
ܘܰܠܚܶܡܶܗ ܕܰܐܬܳܐ ܢܶܬܬܣܺܝܡ ܠܡܶܬܠܳܐ ܕܟܽܠ ܢܶܗܘܳܐ ܒܶܗ܀
ܘܣܳܡ ܒܰܣܺܝܡܳܐ ܕܰܐܟܽܘܠܬܳܐ ܡܶܢ ܠܳܐ ܡܶܢ ܡܰܢ:
ܡܰܢܽܘ ܠܰܚܡܳܐ ܘܰܐܟܶܠ ܒܰܣܪܳܐ ܕܢܽܘܪܳܐ ܪܰܒܳܗ܀
ܛܽܘܒܳܐ ܕܰܐܬܳܐ ܠܶܟ ܡܫܰܒܠܳܐ ܒܶܝܬ ܡܰܠܰܐܟܳܐ:
140 ܘܰܒܚܰܝܠܶܗ ܕܰܐܬܳܐ ܛܽܘܒܶܗ ܘܩܳܡ ܠܰܡܠܳܐ܀
ܩܽܘܡܳܐ ܕܰܡܬܳܐ ܠܶܗ ܕܐܶܫܬܳܐ ܣܡܶܟ ܡܰܠܰܐܟܳܐ:
ܐܳܦ ܠܚܳܡܳܐ ܒܶܝܬ ܠܰܡܠܳܐ ܕܢܶܬܠܶܐ ܡܶܢܶܗ܀

Where the prophet saw that it had been placed, and that there was water in it,
That is just the spot where the hidden divine will had made it.
A creation not made by any sort of effective effort,
It [i.e., divinity] made a pitcher filled with water with Its creative will.
The prophet chewed it up, and drank, and slept, for he was exhausted,
But the angel woke him for a second time concerning his food:
"You still have a long way to go!" 1Kgs 19:7
So he ate and drank from the prepared meal he had been sent.
He indicated to him so that he would know, while eating it up for a second time,
That he had to be ready for a fast, and that the way he still had to go was long. 1Kgs 19:7

VI. THE POWER OF DIVINE GRACE.

Observe the various different things that the virtuous one had been involved in
How many there were, both serious and trivial:
In one place he had ravens for servants; 1Kgs 17:4–6
In another house, a woman was at his service. 1Kgs 17:9–16
Under a terebinth he was waited on by an angel 1Kgs 19:5
Ravens, a woman, and even angels did him honor.
So the wondrous prophet ate up and drank two times,
And the diligent fellow went off on his way like a hero.
For forty days he went about there as it is written 1Kgs 19:8
Through the power of that food he had been given.
It was the divine assistance that had been sent to him
Along with the food; through it he was empowered and proceeded on his way.
By means of the loaf and water that he received from the angel,
A hero's power attached itself to him and journeyed along with him

ܐܝܟܐ ܕܚܙܝܗ ܢܒܝܐ ܕܫܡܫܐ ܘܐܠܨ ܒܗ ܡܢܬܐ:
ܠܡ ܠܚܒܪܗ ܙܡܢܐ ܩܫܝܐ ܕܐܠܗܘܬܐ܀
ܒܘܟܪܘܬܐ ܕܠܐ ܗܘܐ ܒܥܡܠܐ ܫܒܪܐ ܩܕܡ:
ܐܫܬܐܠ ܗܘܐ ܫܘܐܠܬܐ ܒܙܒܢܐ ܘܩܒܝܠܐ ܡܢܬܐ܀
ܘܟܠܗ ܐܠܝܫܥ ܢܒܝܐ ܘܝܕܥ ܕܡܬܛܪܦ ܗܘܐ:
ܘܐܦ ܐܚܝܕܗ ܕܠܐܘܪܚ ܐܒܗܬܐ ܥܠ ܡܠܦܢܘܬܐ܀
140 ܫܒܝܠܐ ܗܘ ܥܡ ܩܕܡ ܐܘܪܚܐ ܕܒܗ ܙܘܐ ܐܝܬ:
ܘܐܟܠ ܐܠܝܫܥ ܡܢ ܠܘܩܒܠܐ ܕܐܬܚܙܝ ܠܗ܀
ܘܩܡ ܠܗ ܕܢܪܕ ܟܕ ܡܠܠܗ ܠܗ ܠܐܘܪܚ ܐܒܗܬܐ:
ܕܪܘܡܐ ܡܩܒܠ ܘܐܘܪܚܐ ܗܘ ܕܟܠܐ ܕܡܬܟܠ ܒܗ܀
ܫܘܪ ܫܘܚܠܦܐ ܕܡܫܠܡܢܝܢ ܗܘܘ ܥܠ ܡܥܒܪܐ:
ܫܥܬܐ ܐܝܟ ܗܘܐ ܒܗܘܢ ܘܪܕܝܢ ܗܘܘ ܘܡܬܚܫܚܝܢ܀
ܟܚܕܐ ܙܘܓܐ ܬܘܬܒܐ ܗܘܘ ܠܗ ܐܝܟ ܡܫܡܫܢܐ:
ܒܟܠܝܐ ܐܝܬܝܐ ܡܫܚ ܥܠ ܐܠܝܫܥ܀
ܠܥܠ ܒܫܡܝܐ ܕܝܢ ܡܢ ܡܠܐܟܐ ܡܫܬܡܫ ܗܘܐ:
ܟܘܪܒܐ ܘܥܝܪܐ ܐܦ ܡܠܐܟܐ ܠܗ ܡܩܪܒ ܗܘܘ܀
ܟܒܫ ܚܠ ܐܠܝܫܥ ܢܒܝܐ ܘܐܙܠ ܠܐܘܪܚ ܐܒܗܬܐ:
ܘܥܡ ܡܥܒܪܐ ܙܘܓܐ ܠܐܘܪܚܗ ܫܒܝܚܐܝܬ܀
ܐܘܚܕܢ ܢܘܡܝ ܘܟܠܗ ܠܡ ܐܝܟ ܗܢܐ ܕܡܠܟ:
ܒܚܝܠܗ ܕܝܠܗ ܗܘ ܡܠܦܢܘܬܐ ܕܐܬܩܒܠ ܠܗ܀
ܟܘܪܢܐ ܗܘܐ ܕܐܒܗܘܬܐ ܘܒܗ ܐܫܬܪܪ:
ܥܡ ܡܠܦܢܘܬܐ ܒܗ ܐܬܡܠܝܬ ܗܘܐ ܒܐܘܪܚܗ܀
ܒܕ ܢܗܘܪܐ ܘܡܢܬܐ ܕܩܒܠ ܡܢ ܥܠܝܐ:
ܢܣܒܗ ܚܝܠܐ ܕܢܒܝܘܬܐ ܙܘܓܐ ܟܠܗ܀

Without assistance he dropped exhausted after one day,
But when Grace came to his aid, his exhaustion fled away.
On that first day's journey, deprived of any aid,
He asked for death, for he had become weak, afraid, weary, and was all used up. 1Kgs 19:4
But when Grace suddenly appeared before him with the food,
He walked along for eighty eves and morns, and never grew weary.

VII. THE FORTY DAYS OF FASTING WERE PREFIGURED BY THOSE OF MOSES AND THEMSELVES PREFIGURE THOSE OF JESUS. JESUS DID NOT UNDERTAKE TO IMITATE THE OT PROPHETS; THEY ACTED THE WAY THEY DID SIMPLY IN ORDER TO PREFIGURE HIS ACTS.

Toward the mountain of the Lord, Horeb, did he set his face,
And went on while fasting for Moses' forty, in order to reach his [Moses'] spot. Exod 24:18; 34:28
The prototype of our Lord's fast settled upon him;
That is why he endured for forty without food. Matt 4:2=Mark 1:13=Luke 4:2

Desert matched desert allegorically,
And fast to fast—all of it chaste for an ascetic.[43]
The days came and went day after day, in order to prefigure—
This number for that amount that had already been established—
Those forty that the Son rested while traveling,
That even Moses himself had prefigured when he fasted.
Our Lord did not himself undertake to travel in the footstops of his prophets;
They anticipated Him and prefigured His images with their actions.

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[43] There seems to be something amiss with the text here.

ܘܠܐ ܥܘܕܪܢܐ ܦܫ ܚܕ ܝܘܡܐ ܘܐܬܛܪܦ ܠܗ:
ܘܟܕ ܠܐܘܪܚܗ ܐܬܐ ܛܝܒܘܬܐ ܒܪܫ ܛܘܪܦܗ܀
ܒܗܘ ܡܫܬܘܝܐ ܕܡܣܬܪܩ ܗܘܐ ܡܢ ܥܘܕܪܢܐ:
ܡܘܬܐ ܫܐܠ ܗܘܐ ܕܐܡܫܠ ܘܚܝܠ ܘܠܐ ܘܐܘܦ܀
ܘܟܕ ܛܝܒܘܬܐ ܕܚܝܠ ܙܪܙܘܗܝ ܡܢ ܡܐܟܘܠܬܐ: 141
ܐܡܝܢ ܗܟܢ ܕܨܘܡܐ ܘܪܦܬܐ ܘܠܐ ܡܐܢ ܠܗ܀
ܠܘܩܒܠ ܛܘܪܗ ܕܡܪܝܐ ܠܚܘܪܒ ܫܡ ܗܘܐ ܐܦܘܗܝ:
ܘܗܠܝܢ ܐܪܒܥܝܢ ܩܡ ܗܘܐ ܕܨܘܡܐ ܕܢܡܛܐ ܠܐܬܪܗ܀
ܛܝܒܘܬܐ ܕܪܘܚܗ ܕܡܢܢ ܡܫܝܚܐ ܒܠܘܗܝ:
ܘܟܠ ܗܝ ܐܪܒܥܝܢ ܡܫܠܡ ܗܘܐ ܘܠܐ ܡܐܟܘܠܬܐ܀
ܡܕܒܪܐ ܒܡܕܒܪܐ ܐܬܦܪܢܣ ܗܘܐ ܐܪܒܥܝܢ:
ܘܨܘܡܐ ܒܨܘܡܐ ܘܟܠܗ ܒܛܘܠܐ ܟܡܫܝܚܐ܀
ܘܟܠܗ ܨܘܡܗ ܝܘܡܐ ܚܠܦ ܝܘܡܬܐ ܕܗܘܘ ܐܢܘܢ:
ܗܘ ܡܢܝܢܐ ܠܗܘ ܫܘܡܠܝܐ ܕܡܛܝܒ ܗܘܐ܀
ܠܗܠܝܢ ܐܪܒܥܝܢ ܕܒܪܐ ܐܚܝ ܟܕ ܙܘܐ ܗܘܐ:
ܘܐܦ ܗܘ ܨܘܡܐ ܠܗܘܢ ܕܥܡ ܗܘܐ ܟܕ ܪܐܡ ܗܘܐ܀
ܠܗ ܗܘ ܡܢܢ ܟܠܗ ܚܡܫܐ ܙܘܐ ܕܒܚܝܘܗܝ:
ܗܢܘܢ ܫܢܘ ܟܠܗ ܘܪܘܚܗ ܕܢܡܘܣܗ ܒܫܘܒܚܝܗܘܢ܀

They followed after His deeds, because they envisioned Him.
Because it had already been determined that he would undertake a fast, they, too, fasted.
For our Lord fasted not in order to emulate that zealous one,
But rather on account of His fast, Elijah fasted.
The prophet dared to be like Him while prefiguring Him,
So he fasted for forty just as He was destined to do.
And because of this had he gone out to the wasteland fasting,
So that he could prefigure that desert in which the Messiah was tested.

VIII. IN MOSES' CAVE, PROTOTYPE OF JESUS' TOMB, GOD ENABLES THE PROPHET TO SPEAK OPENLY, CASTING ISRAEL AS FAITHLESS WIFE.

So then the prophet traveled in the desert for forty days,
And came the Mountain of the Lord, Horeb, and stayed there.
He traversed the way of perfection most excellently,
And entered that abode wherein Moses, too, had shone.
He lodged in the cave whose name and construction were beloved by him,
Preferable to a king's palace for anyone who stays there.
It was right, too, that at the conclusion of his exceptional fast,
The cave should be the safe harbor for his rest, and that he be glorified within it,
So that the Son's cave should be gloriously prefigured by that of His prophet, John 11:38
And that the World might come to understand that all is in Him, from Him, and on account of Him. John 1:3
The splendid one, great and full of Good lodged in the cave,
And God's revelation came over him, saying:

185 ܒܬܪܗ ܕܡܠܟܗ ܘܠܒܗ ܗܢܘܢ ܘܟܠ ܕܚܙܐܘܗܝ:
ܕܡܫܬܐܠ ܗܘܐ ܕܢܚܒܫܝܢ ܙܘܥܐ ܙܡܗ ܐܦ ܗܢܘܢ܀
ܟܕ ܫܡܥ ܡܢܗ ܠܗ ܕܡܫܪܐ ܒܗܘ ܛܘܪܐ:
ܐܠܐ ܡܛܠ ܙܘܥܗ ܕܡܠܟܗ ܟܕ ܚܝܠܐ܀
ܢܦܠܐ ܐܣܪܩ ܠܛܘܪܐ ܠܗ ܡܢ ܙܪܙ ܠܗ:
190 ܘܟܕ ܗܘܐ ܐܘܪܫܠܡ ܐܝܟ ܗܘ ܕܐܦ ܗܘ ܒܠܚܝܕ ܗܘܐ ܢܟܒ܀
ܘܡܛܠ ܗܕܐ ܠܡܕܒܪܐ ܢܦܩ ܗܘܐ ܡܢ ܩܕܡ ܗܘܐ:
ܕܡܕܒܪܐ ܗܘ ܕܐܬܢܒܝ ܒܗ ܡܫܝܚܐ ܢܒܝܗܘܢ܀
ܘܠܟܝ ܗܘܦܟܐ ܢܟܝܐ ܠܡܕܒܪܐ ܐܘܪܚܐ ܬܘܩܢܝ: 142
ܘܡܛܐ ܠܛܘܪܗ ܕܡܪܝܐ ܠܡܕܒܪܐ ܘܫܪܐ ܠܗ܀
195 ܘܗܘܬ ܠܐܘܪܚܐ ܕܦܘܪܩܢܘܬܐ ܡܦܢܝܐܝܬ:
ܘܟܠ ܠܐܘܪܚܐ ܗܘ ܕܐܦ ܦܘܫܩܐ ܒܗ ܐܪܕܦܝ܀
ܟܠ ܒܡܥܪܬܐ ܕܫܟܝܚ ܗܘܐ ܠܗ ܚܫܟܢ ܘܛܘܒܗ:
ܘܥܡ ܐܡܗ ܘܡܫܬܩܠܐ ܟܐܢܐ ܗܘ ܠܒܫܐ ܒܗ܀
ܐܦ ܙܘܥ ܗܘܐ ܕܡܫܒܚܐ ܘܙܘܥܗ ܟܐܢܐ:
200 ܡܕܒܪܐ ܗܘܬ ܠܟܐܢܐ ܠܢܦܫܗ ܘܢܛܪܬ ܒܗ܀
ܘܐܬܬܪܝ ܗܘܬ ܡܕܝܢܬܗ ܕܒܪܐ ܒܗܝ ܕܢܦܩܗ:
ܘܢܬܥܒܕ ܠܚܡܐ ܕܟܠ ܒܗ ܘܡܠܘܗ ܘܡܛܠܬܗ܀
ܟܠ ܒܡܥܪܬܐ ܙܘܥܐ ܘܫܪܐ ܘܡܛܠܐ ܛܒܬܐ:
ܘܒܠ ܫܡܝܐ ܠܟܘܝ ܕܐܠܗܐ ܡܢ ܐܡܪ ܠܗ܀

“What are you doing here in the wasteland, O Elijah?” 1Kgs 19:9
He says to Him: “I have been most zealous for the the Lord my God.” 1Kgs 19:10
So was it a question when He said: “What are you doing?”
Or was He simply starting discussion with him?
The omniscient One would not diminish himself to ask questions, Sir 42:18
But rather He made it serve as an occasion for that revelation.
(By saying) “What are you doing?” when He knew what he was doing,
He opened a door for His servant to speak lovingly with Him.
So the prophet confidently began to speak
With God without being blamed for his actions.
“O Lord, the congregation prostituted themselves with statues and with images
And it dishonored your Word and strayed from way of partnership with you.
It abandoned Your covenant, tore down Your altars, destroyed Your priests,[44] 1Kg 19:10
And created pagan priests for the foul gods of the gentiles.
The bride hated You, and changed the terms of the marriage contract You had made with her,
And now she sits for others in the market street of defiled things.
She abolished your holy days and made festivals for her friend, Baal.
She violated Your laws and now whores about in heathen celebrations.

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[44] Cf. Peshitta: ܫܒܩܘ ܩܝܡܟ ܒܢܝ ܐܝܣܪܝܠ ܡܕܒܚܝܟ ܣܚܦܘ ܘܢܒܝܝܟ ܩܛܠܘ ܒܣܝܦܐ. Note how the poet uses the biblical words but changes them for metrical and contextual purposes even in what is ostensibly a direct quotation, while in lines 237ff. his quotation of the same text is almost verbatim. Clearly under no circumstances must Jacob’s wording ever be used as evidence of an alternative biblical text.

ܡܳܢ ܥܳܒܶܕ ܐܰܢ̱ܬ ܗܳܪܟܳܐ ܒܚܽܘܪܒܳܐ ܐܳܘ ܐܶܠܺܝܳܐ:
ܐܳܡܰܪ ܠܶܗ ܗܽܘ ܡܰܢ ܐܶܝܬ ܠܡܳܪܝܳܐ ܐܰܠܳܗܶܗ ❖
ܫܽܘܐܳܠܳܐ ܗ̱ܘ ܟܰܕ ܗܰܘ ܕܶܐܡܰܪ ܠܶܗ ܕܡܳܢ ܥܳܒܶܕ ܐܰܢ̱ܬ:
ܐܰܘ ܫܽܘܪܳܝܳܐ ܟܰܕ ܗ̱ܘܳܐ ܠܡܰܪܟܳܐ ܕܢܶܫܰܐܶܠ ܠܶܗ ❖
ܗܰܘ ܢܒܺܝ ܫܶܐܠ ܠܶܗ ܕܢܶܫܰܐܶܠ ܡܶܬܚܰܡܠܳܐ ܗ̱ܘܳܐ:
ܐܶܠܳܐ ܥܶܠܬܳܐ ܒܗܰܘ ܒܚܶܣܝܳܐ ܡܶܢ ܢܶܬܝܰܠܰܦ ❖
ܡܳܢ ܥܳܒܶܕ ܐܰܢ̱ܬ ܟܰܕ ܥܪܰܩ ܗ̱ܘܳܐ ܘܡܳܢܳܐ ܥܳܒܶܕ:
ܐܰܪܥܳܐ ܦܠܰܚ ܗ̱ܘܳܐ ܢܶܦܰܩܠܶܗ ܟܰܕܒܶܗ ܒܫܽܘܒܳܐ ܟܰܬܒܶܗ ❖
ܘܡܶܛܽܠ ܢܺܝܚܳܐ ܕܢܶܫܰܐܶܠ ܗ̱ܘܳܐ ܒܫܶܠܝܳܐ ܐܰܦܳܐ:
ܟܰܡ ܐܰܠܳܗܳܐ ܟܰܕ ܠܳܐ ܒܳܥܶܐ ܗ̱ܘܳܐ ܠܡܰܥܒܕܽܘܬܶܗ ❖
ܡܳܪܝ ܐܰܢܬ ܠܶܗ ܒܝܽܘܡܳܬܳܐ ܕܰܠܩܰܛܠܳܐ ܘܰܒܕܽܘܪܳܬܳܐ: 143
ܘܡܶܛܽܠ ܡܰܐܡܰܪܢ ܘܰܫܠܶܛ ܐܽܘܪܚܳܐ ܕܡܶܬܥܰܩܦܳܐ ❖
ܡܶܢܗܽܘܢ ܡܰܟܺܝܟ ܡܶܬܚܰܣܝܳܢ ܡܣܰܩܶܠ ܦܽܘܩܕܳܢܰܝ ܫܰܪܥܶܟ:
ܘܰܠܠܽܘܚܶܐ ܕܰܟܝܳܐ ܕܰܟܬܺܝܒܳܐ ܕܡܽܘܫܶܐ ܟܬܺܝܒܳܐ ❖
ܘܰܦܢܳܐ ܟܰܡܠܳܐ ܘܡܰܠܟܶܗ ܐܰܝܟ ܕܟܬܺܝܒ ܟܰܡܳܐ:
ܘܰܩܘܳܐ ܠܰܐܚܳܒ ܘܠܰܐܝܙܰܒܶܠ ܒܫܽܘܒܚܳܐ ܘܰܒܚܰܝܠܳܐ ❖
ܟܰܕ ܗܳܠܶܟ ܒܰܐܘܪܚܳܐ ܘܰܟܬܺܝܒܳܐ ܡܶܚܝܳܐ ܒܰܟܦܳܢܳܐ ܡܰܕܒܪܳܐ:
ܗܳܢܳܐ ܢܶܦܰܩ ܗܘܳܐ ܟܶܐܦܳܐ ܘܡܰܝܳܐ ܒܚܽܘܪܒܳܐ ❖

She has strayed from Your love and now the Calves have become her lovers. cf. Hos 13:2
She denied Your name and acquired worthless idols as friends.
The daughter of Abraham has now gone out to idolatrous desolation,
And no longer wishes today to travel on the way of Truth Wis 5:6, but NOT 2 Pet 2:2 or 4 Esd 5:1
All your prophets did she kill, while I am the one who escaped,
And now she has threatened to take my life from me like that of my comrades.

IX. THE STORM, QUAKE, AND FIRE ARE MADE TO PASS BEFORE ELIJAH TO SHOW GOD'S STRENGTH.

It was quite proper for that zealous one to describe
The brides' adultery to the groom who had sent him because of her.
The spirit and the strength of this prophet was full of great exploits.
He took on the guise of John who also rebuked the bride.
John, too, when he was in the desert and she came out toward him.
"Daughter of vipers" he called the companion of images. Luke 3:7; Matt 3:7
John, too overflowed with the spirt of this prophet,
So that he could openly castigate the deceitful woman.
This zealous one, too, whose story is being told,
Reported to God her adultery, her murdering, and wicked deeds.
For he told him "The Children of Israel have abandoned Your covenant,
And tore down Your altars and slaughtered Your prophets by the sword. 1Kgs 19:10
And I alone, Lord, have escaped their hands,
So now they are chasing me to take my life away on account of You."

ܛܥܢܗ ܠܫܘܠܡ ܘܗܘܐ ܒܥܒܕܝܡ ܠܗܘ ܕܡܫܚܐ ܒܓܠܐ:
ܦܓܪܐ ܕܡܣܟܢ ܘܐܚܝܕ ܡܒܬܐ ܦܠܚܬܐ ܡܢܟܦܐ܀
ܒܛܘܫܝܐ ܕܢܒܝܐ ܗܘܐ ܢܦܫܐ ܟܪܝܐ ܐܒܪܗܡ:
ܘܠܐ ܡܢ ܛܒܥܐ ܕܟܐܘܢܐ ܕܩܘܫܬܐ ܐܪܙܐ ܢܡܘܣ܀
ܠܦܠܚܘܗܝ ܒܢܝܢ ܡܛܠܬ ܐܢܘܢ ܐܬܐ ܗܘ ܦܠܛܗ:
ܘܗܘܐ ܠܫܡܝܐ ܟܕ ܘܐܦܩ ܢܦܫ ܡܢܚ ܐܝܟ ܘܒܢܬܐ܀
ܡܠܐ ܗܘܐ ܠܗ ܠܒܗ ܛܝܒܐ ܡܢ ܡܘܪܒ ܗܘܐ:
ܓܘܪܗ ܘܡܟܠܐ ܠܚܝܠܐ ܘܚܪܗ ܡܛܠܬܗ܀
ܙܘܝܐ ܘܚܝܠܐ ܕܗܘܝܐ ܢܒܝܐ ܡܠܐ ܢܪܡܝܐ:
ܠܥܡ ܢܘܚܡ ܟܕ ܡܟܦܢ ܗܘܐ ܠܡܟܠܬܐ ܐܦ ܗܘ܀
ܐܦ ܢܘܚܡ ܟܕ ܗܘ ܒܫܘܪܝܐ ܘܢܦܩܬ ܙܪܘܗܝ:
ܟܪܝܐ ܐܦܪܬܐ ܡܪܐ ܗܘܐ ܠܗ ܠܡܒܪܐ ܙܟܘܬܐ܀
ܒܪܘܚܗ ܘܗܘܐ ܢܒܝܐ ܙܐܟ ܗܘܐ ܐܦ ܢܘܚܡ:
ܘܡܥܡܕܢܘܬܐ ܒܓܠܝܐ ܢܘܗܪ ܠܡܫܝܚܘܬܐ܀
ܐܦ ܛܝܒܐ ܗܢܐ ܕܪܘܚܗ ܡܫܡܫܢܐ ܟܕ: 144
ܓܘܪܗ ܘܡܛܠܬܗ ܐܦ ܒܬܫܡܫܬܗ ܐܝܟ ܠܐܠܗܐ܀
ܐܡܪ ܗܘܐ ܠܗ ܓܒܪ ܕܫܡܫܘ ܡܫܝܚ ܒܢܝ ܢܒܝܐ:
ܘܡܕܒܪܢܝ ܩܕܡܘ ܐܦ ܠܒܢܝ ܒܢܝܐ ܡܛܠܗ܀
ܐܬܐ ܗܘ ܠܡܫܘܪ ܐܬܦܠܛ ܡܢܗ ܡܢ ܐܝܕܝܗܘܢ:
ܘܗܘܐ ܙܕܩ ܠܗ ܠܡܫܡܫ ܢܦܫ ܡܢܚ ܡܛܠܬܝ܀

God saw that he was full of zeal against the wicked,
And wanted to show him His power and great strength.
He wished to show him that it was not because He was feeble that He was patient,
But rather one who delights to provide the opportunity for repentance.
So He ordered him to go out to see how mighty He was,
And arrayed His power in the wind and the storm most magnificently.
And the Lord made a great wind before Elijah.
And when it blew, the mountains were quivering before it like huts.
It was smashing boulders, crushing cliffs, and lifting up rocks, 1Kgs 19:11
And dismantling the mountains with its might and hardness.
Swift was its vehemence, severe its power, awesome its sound.
And in its wake an earthquake was to come, shaking all the Earth. 1Kgs 19:11
The wind passed away, and the earthquake came with great power,
That shook the Earth from its foundations, so that all of it was shaking.
An awesome earthquake thrust at the roots of the mountains and they shook.
The pillars of the Earth were tossed about as if about to collapse.
The continents rocked, their abundant walls shook,
In the great earthquake that the Lord made for Elijah.
After the earthquake a fire burst into flame, 1Kgs 19:12
So that the prophet might see a most wonderful burning.
There did the Lord make a terrible thing and awesome wonders
So that once again the great prophet would be purified by terror.

ܚܙܝܗܝ ܠܐܠܗܐ ܕܡܠܐ ܛܝܒܐ ܟܠ ܪ̈ܚܡܐ:
ܘܒܥܐ ܚܘܒܘܗܝ ܠܐܠܝܫܥ ܘܐܘܦܝܗ ܪܒܐ܀
ܕܐ ܚܙܐ ܠܗ ܕܠܗ ܟܠ ܕܡܫܚܠ ܡܗܝܪ ܪܘܚܗ:
ܐܠܐ ܕܒܥܐ ܡܢܗ ܐܬܐ ܠܬܠܡܝܕܘܬܐ܀
ܘܦܩܕ ܗܘܐ ܠܗ ܕܢܦܘܩ ܢܚܬܐ ܕܒܥܐ ܠܒܪܡ:
ܘܗܒ ܚܝܠܗ ܒܪܘܚܐ ܘܙܘܥܐ ܠܐܠܝܫܥ܀
ܘܥܒܕ ܡܪܢܐ ܙܘܥܐ ܕܒܠܐ ܩܕܡ ܟܠܐ:
ܕܒܥܐ ܘܢܚܙܐ ܗܘܐ ܡܢܗ ܐܝܟ ܒܪܙܠܐ܀
ܡܠܒܪܐ ܟܐ̈ܦܐ ܘܦܘܠܚܢܐ ܡܦ̈ܬܢܐ ܘܡܦܠܐ ܛܘ̈ܪܐ:
ܡܦܪܫܐ ܗܘܐ ܒܕܘܒܪܗ ܘܒܫܡܫܬܗ܀
ܡܚܠܠ ܚܐܦܗ ܘܦܩܐ ܚܝܠܗ ܘܒܚܝܠ ܡܠܟܗ:
ܘܐܬܐ ܒܪܟܬܗ ܪܘܚܐ ܕܡܠܝܐ ܠܐܪܥܐ ܟܠܗ܀
ܒܙܢܐ ܪܘܚܐ ܘܐܬܐ ܙܘܥܐ ܒܚܝܠܐ ܪܒܐ:
ܕܡܙܝܥ ܠܐܪܥܐ ܡܢ ܫܬܐܣܝܗ ܘܛܘܪܐ ܟܠܗ܀
ܙܘܥܐ ܕܚܝܠܐ ܒܫ̈ܬܐܣܐ ܕܗܘܐ ܛܪܐ ܗܘܐ ܘܙܝܥܗ:
ܘܐܦ ܟܐ̈ܦܐ ܒܢܘܦܐ ܠܫܘܦܠ ܡܟܠܠܬܗ܀
ܘܐܬܐ ܐܚܝܠ ܘܙܠܐ ܫܬܐܣܝܗ ܟܘܬܝܠܐ: 145
ܒܙܘܥܐ ܪܒܐ ܕܥܒܕ ܡܪܢܐ ܩܕܡ ܟܠܐ܀
ܘܒܬܪ ܙܘܥܐ ܕܒܠܥ ܢܘܪܐ ܒܥܝܪܬܐ:
ܘܢܘܪܐ ܕܟܝܐ ܡܫܠܗܒܬܐ ܒܛܘܪܐ ܪܒܐ܀
ܥܒܕ ܗܘܐ ܡܪܢܐ ܒܢܘܚܐ ܐܝܟ ܕܫܬܝܩܬܐ:
ܕܒܫܘܪܐ ܐܘܒ ܢܕܘܪܐ ܢܝܚܐ ܪܒܐ܀

Frightful fire, terrifying quake, enormous wind
Did He set out to pass by on the mountain one after the other
A magnificent procession preceding His divine revelation
Was sent out to pass by in sequence most impressively.
The legions came out for the glory of the thrice-splendrous King
To carry Him in procession as he came to Elijah.
Fire and quake and enormous wind—troop by troop—
Passed by Elijah before the Glory of the King.

X. HAVING WIPED ELIJAH'S MIND CLEAR WITH THOSE MANIFESTATIONS OF HIS POWER, GOD REVEALS HIMSELF IN THE "STILL, SMALL VOICE" AND SO RAISES THE PROPHET UP TO HIGHEST LEVEL OF SPIRITUAL UNDERSTANDING THAT A HUMAN BEING CAN ACHIEVE.

The Hidden One had been moved to speak with him through revelation
And sent his awesome masses before His coming.
With terrifying things he scoured the soul of that splendid man,
So that if any piece of the world were still in it it would be shaken out.
He frightened him with these things that he saw before the revelation,
So that the very idea of the everyday world, if still there, would be eliminated.
As if into a fiery smelter he entered into that revelation,
So that his precious gold would be improved even further by the flames.
He combed him and scoured him so that his soul would open wide further
To be able to grasp the Spirit, the Power, and the Prophecy.

ܢܘܪܐ ܕܫܠܗܒܝܬܐ ܘܪܟܒܐ ܘܣܘܣܝܐ ܪܟܒܐ:
ܣܒܪ ܗ̱ܘܐ ܒܗܘܢܐ ܚܕ ܒܬܪ ܚܕ ܠܡܣܬܟܠܘ܀
ܪܘܚܐ ܪܒܐ ܚܙܐ ܥܢܢܗ ܕܐܠܗܘܬܐ:
ܐܣܬܒܪ ܗ̱ܘܐ ܕܢܥܒܘܪ ܢܒܚܪ ܐܣܩܠܗ܀
ܢܦܩ ܥܢ̈ܢܐ ܠܐܦܝ ܡܪܟܒܐ ܠܥܠ ܪܘܩ̈ܡܐ:
ܕܢܚܙܝܘܗ̱ܝ ܟܕ ܐܠܐ ܗ̱ܘܐ ܙܕܩ ܠܟܠܐ܀
ܢܘܪܐ ܘܪܟܒܐ ܘܣܘܣܝܐ ܪܟܒܐ ܥܩܘ̈ܕܝܢ ܥܩܘ̈ܕܝܢ:
ܡܕܡ ܐܦܪܗ ܕܡܪܟܒܐ ܒܢ̈ܝ ܗ̱ܘܘ ܙܕܩ ܠܟܠܐ܀
ܘܠܐ ܗ̱ܘܐ ܒܥܝ̈ܢܐ ܕܒܣܪܐ ܢܬܚܙܘܢ ܚܙܘ:
ܘܢܦ̈ܫܐ ܕܚܝܠܐ ܡܕܡܘܗ̱ܝ ܣܒܪ ܟܕ ܐܠܐ ܗܘ܀
ܒܕܫܬܠܬܐ ܡܪܡܪ ܒܢܦܫܗ ܘܗܘ ܡܦܢܐ:
ܘܐܢ ܐܝܟ ܗ̱ܘܐ ܒܗ ܡܢܝܢܐ ܕܒܚܠܡܐ ܠܐܢܦܩ ܗ̱ܘܐ܀
ܐܪܥܗ ܗ̱ܘܐ ܒܚܠܡܐ ܕܚܙܐ ܡܢ ܥܢܢܐ:
ܘܐܦ ܫܘܡܠܝܐ ܕܒܚܠܡܐ ܐܢ ܐܝܟ ܢܬܚܙܐ ܗ̱ܘܐ܀
ܐܝܟ ܕܒܟܘܪܐ ܕܢܘܪܐ ܟܠܐ ܗ̱ܘܐ ܒܗܘ ܥܢܢܐ:
ܘܕܘܒܪܗ ܥܢܢܐ ܠܘܬ ܢܦܩ ܗ̱ܘܐ ܒܡܠܟܘܬܝܬܐ܀
ܣܒܪܗ ܘܪܘܡܗ ܘܠܘܬ ܠܐܠܝܫܥ ܐܦܠܐ ܢܦܩܗ: 146
ܘܠܗܘܐ ܐܝܕܐ ܪܘܚܐ ܘܚܝܠܐ ܘܢܒܝܘܬܐ܀

Through that revelation that was imposed upon the prophet
He rose up a spiritual level toward God.[45]
This is the purpose that had[46] taken him away from civilization
To come to Horeb, for virtue to be added to his soul.
For forty days He led him through the desert toward His mountain
For an ascetic needs the desert in which to become purified.
The more that the prophet, fleeing, penetrated the wasteland,
The more he was versed in religiosity.
And once his soul had been scoured by mystery-laden fasting,
The revelation appeared to raise him up to a higher degree of prophecy.
So the Lord made an enormous wind and a severe quake,
And an awesome fire prior to His revelation to Elijah.

XI. WHY ELIJAH COVERED HIMSELF WHEN HE WENT OUT OF THE CAVE, AND THE NATURE OF THE VOICE THAT HE HEARD.

And after these he heard a still, small voice.[47] 1Kgs 19:12
And since he was now ready, he went out to receive what He said to him.

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[45] Jacob uses the term *ruhanuta*, which I have here translated "religiosity" as opposed to the much-too-meaning-laden "sprirituality" of modern English, but by it he certainly means many things different from and in addition to our own use of either term. Perhaps a combination of what we might render as "religious knowledge" as well as a level of sanctity more closely approaching that of angelic beings, often rendered "spirit beings" in Semitic idiom.

[46] Bedjan marks the verb "taken (out)" with "sic," i.e., indicating he believes that God should be its subject (rather than "purpose") and it should thus be in the masculine. True, the noun ܥܠܬܐ rarely takes a verb in Syriac, but Bedjan should have granted Jacob a bit of poetic license.

[47] Actually better: "the sound of soft speaking," but we have here kept the traditional biblical translation.

ܒܗܳܘ ܓܰܢܬܳܐ ܕܶܐܬܒܰܣܰܡ ܗ̱ܘܳܐ ܠܰܗ̱ܘ ܕܚܰܝܶܐ:
ܙܰܘܓܳܐ ܫܰܠܺܝܛ ܗ̱ܘܳܐ ܒܢܽܘܗܪܳܐ ܕܳܡ ܠܰܐܠܳܗܳܐ܀
ܘܰܗܘܳܐ ܗ̱ܘ ܟܰܠܬܳܐ ܐܰܦܩܰܬܶܗ ܗ̱ܘܳܬ ܡܶܢ ܓܰܘ ܫܶܢܝܳܐ:
ܕܢܶܐܬܶܐ ܠܡܰܘܪܰܒ ܢܶܬܬܰܘܣܰܦ ܒܶܗ ܠܢܰܦܫܶܗ ܫܽܘܦܪܳܐ܀
ܢܶܓܕܶܗ ܒܡܰܕܒܪܳܐ ܐܽܘܪܚܺܝܢ ܢܩܶܫܶܐ ܠܡܰܫܟܰܠ ܠܗܽܘܢܶܗ:
ܘܰܒܝܺܚܺܝܕܳܝܳܐ ܡܰܕܒܪܳܐ ܢܩܰܫ ܢܪܘܗܐ ܒܶܗ܀
ܒܡܶܠܳܐ ܕܶܐܬܓܰܠܺܝ ܢܣܒܳܐ ܒܬܰܘܕܺܝܬܳܐ ܗ̱ܘܳܐ:
ܝܽܘܡ ܟܰܠܶܠ ܗ̱ܘܳܐ ܒܢܽܘܗܪܳܐ ܠܡܰܠܟܽܘܬܶܗ܀
ܘܡܶܢ ܐܶܬܡܰܣܰܪ ܢܰܦܫܶܗ ܒܪܽܘܡܳܐ ܘܡܠܳܐ ܐܽܘܪܳܐ:
ܕܢܰܚ ܓܰܢܬܳܐ ܕܢܰܦܫܶܗ ܙܰܘܓܳܐ ܟܰܢܺܝܫܽܘܬܳܐ܀
ܘܳܚܶܒ ܡܶܢܝܳܐ ܙܰܘܡܳܐ ܙܶܒܠܳܐ ܘܕܘܳܒܳܐ ܣܰܡܝܳܐ:
ܘܢܽܘܪܳܐ ܕܚܰܝܠܳܐ ܡܶܢܶܗ ܓܶܒܠܬܶܗ ܕܳܡ ܠܰܐܠܳܗܳܐ܀
ܘܰܒܠܳܐ ܗܳܟܺܝܠ ܟܽܠܳܐ ܘܰܡܫܰܒܠܳܐ ܡܰܫܟܶܢ ܘܰܓܰܢܬܳܐ:
ܘܕܰܡܓܰܗܶܒ ܗ̱ܘܳܐ ܢܦܰܫ ܕܢܶܦܶܠ ܡܶܢ ܕܶܐܡܰܪ ܠܶܗ܀

He covered his face,[a] like that of a seraph before the Majesty,[b]
For he, too, would shine like an angel next to God.
He was not inferior to the heavenly beings of Gabriel's angelic cohort,
300 So that just as they show respect, he too would show respect while covered.[48]
His mind, his heart, his knowledge and his love were those of a seraph.
And just as that one is covered, he covered himself before God.
He made his cloak take the place of wings and wrapped up his face
And, as much as human nature allowed, maintained his dignity.
305 He was not without the idea of Michael's angelic cohort,
To observe that rite that they observe before divinity.
For he knew that the Lord's brightness even makes fire seem dim.
And if a person should gaze at it uncovered, he could not endure it.
So that is why he covered up his face when he went out
310 And took his stand at the opening outside the cave before God.
Then the Lord began, with that still, small voice
To speak lovingly with Elijah.
He had not spoken in the fire, or the wind, or the quake that had gone by,
For the Lord was not in these noisy things.

[a] 1Kgs 19:13; [b] Isa 6:2

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[48] Cf. Jacob's statement ܘܒܡܟܣܝܘܬܐ ܗܘ ܕܣܪ̈ܦܐ ܪ̈ܘܚܢܐ. ܡܝܩܪܝܢ ܠܡܪܐ ܕܠܗ ܙܕܩ ܗܘܐ ܕܢܝܩܪܘܢ ܐܪܙܐ in his *mimra* "on the priesthood and the table": Micheline Albert, "Mimro inedit de Jacques de Saroug sur le sacerdoce et l'autel," *PdO* 10 (1981–1982) 51–77; p. 73, line 50.

ܢܰܦܺܩ ܐܰܒܳܗ̈ܰܘܗ̱ܝ ܐܰܝܟ ܕܰܥܪܽܘܩܳܐ ܩܕܳܡ ܙܰܘܥܬܳܐ:
ܘܳܐܦ ܗܽܘ ܙܶܗܐ ܗ̱ܘܳܐ ܐܰܝܟ ܛܰܠܝܳܐ ܙܶܒ ܐܰܠܳܗܳܐ܀
ܠܳܐ ܚܙܶܝܢ ܗ̱ܘܳܐ ܟܶܢ ܡܶܢ ܪܽܘܚܳܐ ܕܚܶܠ ܓܰܒܪܺܐܝܶܠ:
ܘܰܐܝܟ ܕܡܶܣܬܰܦܩܺܝܢ ܢܦܰܩ ܐܳܦ ܗܽܘ ܟܰܕ ܡܫܰܠܡܳܢܳܐ܀
ܗܰܘܢܶܗ ܘܠܶܒܶܗ ܘܡܰܕܥܶܗ ܘܣܽܘܟܠܶܗ ܕܰܥܪܽܘܩܳܐ ܗ̱ܘܳܐ:
ܘܰܐܝܟ ܕܡܶܣܬܰܦܰܩ ܗܰܘ ܐܶܬܢܦܶܩ ܩܕܳܡ ܐܰܠܳܗܳܐ܀
147 ܒܡܰܥܒܪܳܢܶܗ ܡܰܠܶܟ ܕܢܶܦܶܠ ܟܺܐܦ̈ܐ ܘܰܒܢܳܐ ܐܰܒܳܗ̈ܰܘܗ̱ܝ:
ܘܫܰܠܡܳܐ ܕܝܳܗܶܒ ܠܶܗ ܒܫܰܝܢܳܐ ܐܰܝܕܳܐ ܢܛܰܪ ܐܶܡܪ̈ܐ܀
ܠܳܐ ܢܦܰܩܢ ܗ̱ܘܳܐ ܡܶܢ ܙܰܒܢܳܐ ܕܚܶܠ ܡܺܝܟܳܐܝܶܠ:
ܘܢܶܛܽܘܪ ܠܰܚܫ̈ܶܐ ܕܢܶܛܪܺܝܢ ܗܳܢܽܘܢ ܠܰܐܠܳܗܽܘܬܳܐ܀
ܢܦܰܠ ܗ̱ܘܳܐ ܟܶܢ ܕܪܳܚܡܶܗ ܘܡܰܢܝܳܐ ܠܢܽܘܚܳܐ ܡܚܰܘܳܢ:
ܗܳܝ ܚܳܐܪ ܐܺܝܬ ܟܰܕ ܠܳܐ ܡܶܫܟܰܚ ܠܳܐ ܡܶܫܬܰܡܥܰܢ ܠܶܗ܀
ܘܡܶܛܽܠ ܗܳܕܶܐ ܩܕܳܡ ܗ̱ܘܳܐ ܐܰܒܳܗ̈ܰܘܗ̱ܝ ܟܰܕ ܢܦܰܩ ܗ̱ܘܳܐ:
ܘܩܳܡ ܠܶܗ ܒܡܰܕܒܪܳܐ ܠܒܰܪ ܕܢܶܬܒܰܥܶܐ ܩܕܳܡ ܐܰܠܳܗܳܐ܀
ܘܫܰܪܺܝ ܡܰܕܒܪܳܐ ܒܥܽܠܠܳܐ ܘܡܰܡܠܠܳܐ ܗܰܘ ܙܰܒܢܳܐ:
ܕܡܶܬܟܰܠܰܠ ܗ̱ܘܳܐ ܥܰܡ ܐܶܠܺܝܳܐ ܡܫܰܡܠܝܳܐ܀
ܒܢܽܘܗܪܳܐ ܘܙܰܘܥܳܐ ܕܥܒܰܕ ܠܳܐ ܡܰܠܶܠ ܗ̱ܘܳܐ:
ܠܳܐ ܟܶܢ ܐܺܝܠ ܗ̱ܘܳܐ ܙܰܒܢܳܐ ܒܥܽܘܠܡܳܐ ܕܰܡܫܰܡܠܶܝܢ ܗ̱ܘܰܘ܀

That speech sound that he heard out of the group of four,
That was of the mouth about which and with which we (humans) are not allowed to speak.[49]
These are those words that are not spoken.
For Elijah had been elevated as high as Paul.[50]
He heard that still, small voice there,
But what that speech was, a human being is not permitted to speak.
These words that were spoken there are not spoken,[51]
So that is why it is not written "words" but rather "speech."
It manifested to Elijah just like Paul's great revelation,
And having been properly prepared, he kept himself safe by covering up.
Three measures had the apostle ascended in religiosity,
And thus he was brought to the point where he could hear unspoken words.
So this prophet through the three levels of that revelation
Was raised up and so heard that soft speaking.

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[49] The text is awkward; I have understood it in light of the parallel in line 318.

[50] Why does Jacob mention Paul here? The obvious answer is what he clearly states, i.e., simply that Elijah here was elevated to that ultimate level of revelation foundational to Pauline Christianity. But there is more left unsaid, I think. As argued by N. T. Wright in "Paul, Arabia, and Elijah (Galatians 1:17)," *JBL* 115(1996): 683–92, Paul's conversion itself was modeled on Elijah's: the most "zealous" of Jews, before being sent to Damascus, goes off "to Arabia" (Galatians 1:17), i.e., Sinai. It is interesting, though, that Elijah, made prototype both here and in Scripture for both Jesus and John, is not otherwise explicitly made prototype for Paul by Jacob in our poem.

[51] Actually the adduction of Paul's revelation in the context of speech is somewhat illogical, for Jacob suggests that in the case of Elijah it was not actually a physically audible voice for normal human beings (see lines 316, 319 and quite explicitly in lines 325, 329), while Acts 9:7 explicitly says that Paul/Saul's companions heard a voice.

ܡܳܠܳܐ ܕܰܡܫܺܝܚܳܐ ܗܰܘ ܕܫܰܡܰܥ ܗ̱ܘܳܐ ܒܥܽܘܕܪܳܐ ܕܐܳܘܪܰܥ:
ܗܰܘ ܗ̱ܘ ܕܦܽܘܡܳܐ ܒܰܠܥܽܘܗ̱ܝ ܠܳܐ ܡܫܰܟܰܚ ܕܢܶܫܰܐܶܠ ܒܶܗ ❖
ܗܳܟܰܢ ܩ̈ܳܠܶܐ ܕܠܳܐ ܡܶܬܦܰܫܩ̈ܳܢ ܗܘ̈ܰܝ ܐܰܝܟ:
ܘܶܐܦ ܠܡ̈ܰܠܶܐ ܒܥܽܘܡܩܶܗ ܕܦܽܘܠܚܶܗ ܐܶܬܟܰܣܝ ܗ̱ܘܳܐ ❖
ܘܫܰܡܰܥ ܡܶܠܳܐ ܕܰܡܫܺܝܚܳܐ ܐܰܝܟ ܗܰܘ ܪܰܫܝܳܐ:
ܘܟܶܢ ܗ̱ܘܳܐ ܡܫܺܝܚܳܐ ܐ̱ܢܳܫ ܠܳܐ ܡܫܰܟܰܚ ܠܰܡܫܰܡܠܽܘܬܶܗ ❖
ܠܳܐ ܡܶܬܦܰܫܩ̈ܳܢ ܗܳܟܰܢ ܩ̈ܳܠܶܐ ܕܗܘ̈ܰܝ ܐܰܝܟ:
ܘܟܽܠܳܐ ܗܽܘ ܠܳܐ ܦܰܠܶܓ ܗ̈ܘܰܝ ܩ̈ܳܠܶܐ ܐܶܠܳܐ ܡܫܺܝܚܳܐ ❖
ܐܰܝܟ ܠܒܽܘܫܶܗ ܕܦܽܘܠܚܶܗ ܙܳܪܳܐ ܕܢܺܝܚ ܠܰܐܠܳܗܳܐ:
ܘܡܶܬܪܰܥܶܐ ܗ̱ܘܳܐ ܢܰܦܫܶܗ ܒܗܶܝ ܕܐܶܬܩܰܢ ❖
ܐܰܝܟ ܡܫܰܥܒܕܳܢܽܘܬܳܐ ܥܒܶܕ ܗ̱ܘܳܐ ܣܰܓܺܝܐܳܐ ܒܪܽܘܡܳܢܽܘܬܳܐ: 148
ܘܟܶܢ ܐܶܬܚܰܙܝ ܕܢܶܫܡܰܥ ܩ̈ܳܠܶܐ ܕܠܳܐ ܡܶܬܦܰܫܩ̈ܳܢ ❖
ܘܗܳܐ ܢܦܳܠܳܐ ܒܪܶܓܠܶܗ ܠܐܰܠܦܳܐ ܕܗܰܘ ܡܫܺܝܚܳܝܳܐ:
ܐܶܣܬܰܟܰܠ ܗ̱ܘܳܐ ܘܰܒܥܳܐ ܗܰܘ ܡܫܺܝܚܳܐ ܡܰܥܠܳܐ ܪܳܡܳܐ ❖

He had traversed the wind, the quake, and the fire, and thus enabled to reach
That speech whose words are hidden from us.

XII. SURELY IT WAS NOT NECESSARY FOR THE LORD TO TAKE ELIJAH TO THE WILDERNESS SIMPLY TO COMMISSION HIM TO ANOINT KINGS AND A DISCIPLE; BUT ONLY THROUGH THE WILDERNESS EXPERIENCE CAN THE PROPHET MERGE WITH GOD.

The Lord's presence[52] had been seen in the foursome
Among which was the sound of the entirely hidden speech.
From out of it did He converse with Elijah:
"What are you doing here?" and he said, "I have been very zealous. 1Kgs 19:13–14
For the Children of Israel have forsaken Your covenant and wiped out Your altars.
They destroyed your prophets, and I escaped from their hands."
The Lord said, "Turn back the way you came toward the desert of Damascus. 1Kgs 19:15
Anoint Hazael to be king over the Edomites,[53]
And anoint Jehu to be king of Israel.
Elisha, too, anoint for me to be prophet in your place."
Who should be this king and who the other it would have been easy for him to hear
When he was in Judah and not yet come as far as Sinai.
So why, then, for this whole long journey
Of forty days did He drag him through the wilderness and only then speak with him?

---

[52] The rabbinic term *Shekhinah* is used here.

[53] Following the inevitable scribal change of the Peshitta text when Arameans are mentioned: ܕܢܡܠܟ ܥܠܐܕܘܡ. (cf. M. Weitzman, *The Syriac Version of the Old Testament* [Cambridge U.P., Cambridge, New York, etc.: 1999] "Excursus Aram and Edom," pp. 62ff.) It is fascinating how ideology can trump geography!

ܠܪ̈ܘܚܐ ܘܙܘܥܐ ܘܢܘܪܐ ܚܙܐ ܗ̱ܘܐ ܘܩܡ ܐܬܡܗܝ:
330 ܙܥܘܪ ܗܘ ܡܫܡܠܝܐ ܕܡܠܟܘܬܗ ܡܢ ܟܠܗܝܢ ܐܢܝܢ܀
ܡܫܝܚܘܬܗ ܕܡܪܢܐ ܒܛܘܪܐ ܕܚܘܪܒ ܐܬܚܙܝܬ ܗ̱ܘܬ:
ܘܒܬܪ ܟܠܗܝܢ ܐܝܬ ܗ̱ܘܐ ܩܠܐ ܕܡܫܡܠܝܐ ܕܟܝܐ ܩܠܗ܀
ܘܡܢܗ ܕܗܘܐ ܐܬܡܠܠ ܗ̱ܘܐ ܥܡ ܐܠܝܐ:
ܘܡܢ ܒܬܪ ܐܝܟ ܗܕܐ ܐܡܪ ܡܢܐ ܠܟ܀
335 ܕܫܒܩܘ ܩܝܡܟ ܒܢ̈ܝ ܐܝܣܪܝܠ ܘܡܕܒܚܝܟ ܣܚܦܘ:
ܩܛܠܘ ܠܢܒܝ̈ܝܟ ܘܐܢܐ ܦܠܛܬ ܡܢ ܐܝܕܝܗܘܢ܀
ܐܡܪ ܡܪܝܐ ܗܦܘܟ ܠܟ ܠܐܘܪܚܟ ܠܡܕܒܪܐ ܕܕܪܡܣܘܩ:
ܡܫܘܚ ܠܚܙܐܝܠ ܕܢܗܘܐ ܡܠܟܐ ܠܐܪ̈ܡܝܐ܀
ܘܡܫܘܚ ܠܝܗܘ ܕܢܗܘܐ ܡܠܟܐ ܥܠ ܐܝܣܪܝܠ:
340 ܐܦ ܠܐܠܝܫܥ ܡܫܘܚ ܠܗ ܕܢܗܘܐ ܢܒܝܐ ܚܠܦܝ܀
ܕܡܢܘ ܘܡܢܘ ܢܗܘܐ ܡܠܟܐ ܦܣܝܩ ܗ̱ܘܐ ܕܢܡܠܟ:
ܟܕ ܗܘ ܒܚܝܘܗܝ ܥܒܕܐ ܢܐܐ ܘܢܬܡܠܐ ܦܬܝܢ܀
ܘܡܠܟܐ ܟܕ ܗܘܐ ܩܛܠܗ ܐܘܪܚܐ ܙܕܩܐ:
ܕܐܘܪܚܟ ܢܦܩܬ ܢܦܫܗ ܒܢܘܪܐ ܘܩܡ ܡܠܠ ܠܗ܀

He had to drive him out of the middle of civilization for several reasons.
For human society is very harmful to an ascetic.
He brought down fire that consumed the sacrifices before the Hebrews, 1Kgs 18:38
And the land resounded over the amazing sign that happened there.
But as soon as He had honored him with that wonder that He had demonstrated through him,
So that he would not grow too haughty, He let him down and abandoned him to be disgraced.
But Jezebel was slick and threatening, and he feared that she
would become insulted after the great sign he had performed.
On account of several things was he fleeing from humanity:
So that she would not arrest him, and so that he not be weakened from too much respect.
And since disgrace is a benefit for the soul, He allowed him to be disgraced.
And insulted and afraid to the point of leaving.
He did not allow him to have that respect, not even for a single day,
Lest it cause the people to worship him,
Through whose praises and worshipful acts he would be brought down
From that height of religiosity in which he now stood.
He abandoned society, which is a great trap to the ascetic,
And He took him out to the wilderness, which promotes religiosity,
And led him through the desert without food for forty days,
So that his soul's nature would be purified through a great fast.
The turmoil of the World disappeared from his mind,
And the sounds of the land became muted as he mused upon the divine.

345 ܡܛܪܝ ܛܪܕܘܗ ܡܢ ܠܘܬܗ ܫܡܝܐ ܒܥܢ̈ܢܝܗ ܥܢ̈ܢܐ:
ܘܫܟܚ ܡܣܬܦܪ ܫܡܝܐ ܕܐܝܬܝܐ ܠܚܣܝܪܐ܀
149 ܐܝܟ ܢܘܪܐ ܘܐܬܟܠ ܕܩܝ̈ܢܐ ܩܕܝܡ ܠܚܒܪ̈ܝܐ:
ܘܪܟܒ ܐܪܟܐ ܟܠܠܐ ܠܐܣܛܘܪܐ ܕܗܘܐ ܠܐܟܡ܀
ܘܚܡܝܪܐ ܕܡܛܪܗ ܒܗܘܢ ܠܐܘܚܕܢܐ ܕܟܠ ܟܐܒ̈ܘܗܝ:
350 ܘܠܐ ܢܬܐܙܝܥ ܗܘܐ ܐܪܥܐ ܘܡܒܥܐ ܢܛܪ ܗܘܐ܀
ܘܗܘܐ ܐܝܟܠܐ ܗܟܢܐ ܘܐܬܚܫܒ ܘܥܝܠ ܡܢܗ:
ܘܢܬܩܦܚ ܗܘܐ ܟܠܙ ܐܠܐ ܪܟܠܐ ܕܗܟܢ܀
ܟܕ ܥܢ̈ܢܐ ܡܢ ܐܝܟܐ ܡܥܒܪ ܗܘܐ ܠܗ:
ܘܠܐ ܐܬܚܙܝ ܠܗ ܘܟܕ ܡܬܡܛܐ ܢܬܪܩܐ ܠܗ܀
355 ܘܕܡܘܬ ܠܗ ܠܥܢܢܐ ܙܥܘܪܐ ܡܟܡ ܢܛܪ:
ܘܢܬܩܦܚ ܘܢܚܝܠ ܗܘܐ ܠܟܣܝܘܬܗ܀
ܠܐ ܡܟܦܗ ܗܘܐ ܘܠܐ ܚܝ ܢܘܡܐ ܒܗܘ ܐܡܪܐ:
ܘܠܐ ܢܒܥܝܢ ܗܘܐ ܟܡܐ ܙܪ̈ܘܥܝܢ ܟܕ ܫܡܥ ܠܗ܀
ܘܒܦܘܠܚܢܐ ܘܒܫܘܬܦܐ ܢܬܢܚܡ ܗܘܐ:
360 ܡܢ ܗܘ ܪܘܡܐ ܕܪܘܚܢܘܬܐ ܕܩܐܡ ܗܘܐ ܒܗ܀
ܡܟܦܗ ܠܫܡܝܐ ܕܥܝܢܐ ܗܘ ܪܒܐ ܠܚܣܝܪܐ:
ܘܐܦܩܗ ܠܢܘܪܐ ܕܢܚܬ ܐܝܕܐ ܠܪܘܚܢܘܬܐ܀
ܘܕܒܪܗ ܒܡܕܒܪܐ ܘܠܐ ܡܬܦܢܝܐ ܐܘܪܚܗ ܢܩܦܝܢ:
ܘܢܣܬܟܠ ܗܘܐ ܒܝܢܐ ܘܢܣܟܗ ܒܪܘܡܐ ܪܒܐ܀
365 ܘܡܫܟܢܘܬܗ ܕܒܥܝܐ ܒܟܪܐ ܡܢ ܪܒܝܢܗ:
ܘܛܒܐ ܒܗܘܪܝܐ ܠܟܠܗܘܢ ܙܘܬܗ ܕܐܘܟܐ܀

He forgot his disagreements with Ahab and Jezebel,
As he distanced himself from humanity and its concerns.
His mind and thoughts merged with God,
And he became totally unaffected by anything outside of himself.
All the things that he encountered passed from his heart.
He took no notice of any bodily matter,
And came to Sinai with Holiness burning within him.
Then that divine revelation shone upon him,
And right away He sent him back on the way from which he had come,
Because that which was necessary for him had now been completed.

XIII. HAVING BEEN ELEVATED TO PERFECTION, ELIJAH MUST NOW CHOOSE HIS SUCCESSOR AND DEPART THE WORLD.

The Lord made Moses radiant at Sinai when he became radiant,
And there, too, He made Elijah perfect, when he was perfected.
Moses' cave allowed Elijah to achieve completion within it,
And through the great revelation He perfected him and sent him off on his way.
Through his nearness to God he had become so special
That the World was no longer suitable for him to remain therein.

ܘܒܢܝ̈ܢܝܗܘܢ ܕܐܚܒ ܘܐܬܚܒܠܐܝܬ ܗܘܐ:
ܘܡܢ ܐܪܥܬܐ ܘܡܢ ܒܢܝܢܗ ܐܬܪܡܡ ܗܘܐ܀
ܘܟܕ ܠܥܠܐ ܣܠܩ ܗܘܐ ܗܘܝܘ ܐܦ ܫܘܡܠܝܗܘܢ: 150
ܘܒܟܢ ܡܢܗ ܠܐ ܡܬܬܙܝܥ ܗܘܐ ܐܦܠܐ ܡܟܠܠ܀
ܘܗܟܢ ܩܠܗܘܢ ܕܦܠܚܢ ܗܘ̈ܘ ܒܗ ܒܒܢܝ̈ ܡܢ ܠܒܗ:
ܘܠܐ ܐܝܬ ܗܘܐ ܒܗ ܙܢܐ ܕܢܩܘܡ ܦܚܪܢܐ܀
ܘܡܛܠ ܠܒܫܝܢ ܟܕ ܕܚܠܐ ܒܗ ܩܪܝܒܘܬܐ:
ܘܪܚܫ ܒܟܠܗܘܢ ܗܘ ܒܚܝܠܗ ܕܐܠܗܘܬܐ܀
ܘܡܚܝܠܐ ܩܪܒܗ ܕܢܦܘܩ ܠܐܘܪܚܐ ܕܐܬܐ ܡܢܗ:
ܕܗܘ ܕܐܠܨܐ ܗܘܐ ܕܬܐܬܐ ܪ̈ܕܘܗܝ ܐܬܟܪܝܬܐ ܠܗ܀
ܡܪܝܐ ܠܫܘܡܐ ܒܚܫܝܟ ܪܘܚܗ ܟܕ ܐܪܘܚܝ:
ܐܦ ܠܐܠܝܐ ܐܝܟ ܡܫܒܚ ܟܕ ܐܫܬܒܚ܀
ܡܫܪܝܗ ܕܡܘܫܐ ܢܣܒ ܠܐܠܝܐ ܕܢܫܬܡܫ ܒܗ:
ܘܒܠܒܢܐ ܕܟܐ ܟܡܝܢܗ ܘܡܩܪܒܗ ܠܐܘܪܚܗ܀
ܐܬܐܡܪ ܗܘܐ ܒܩܪܝܒܘܬܐ ܕܪܝܒ ܠܥܠܐ:
ܒܪܡܐ ܕܚܠܡܐ ܠܐ ܢܗܘܐ ܠܗ ܕܢܗܘܐ ܒܗ܀

So when his status had reached above even that of the Perfect Ones,[54] Matt 5:48
Another prophet had been prepared to take his place.
“Anoint Elisha to be in your place,” He said to him, 1Kgs 19:16
“For his level has surpassed that of the prophets.”
Like a member of His innermost circle, He sent him off to elevate
And to ordain prophets and kings for the nations and The Nation.
Because his heart was full of zeal against the wicked,
He selected the zealous ones to wake the sword against the rebels.

XIV. THE HIDDEN SEVEN THOUSAND ZEALOTS FOR THE LORD ARE THOSE SECRET RIGHTEOUS ALWAYS IN THE WORLD.

And so that he would know that the Lord still had a secret cohort,
He revealed to him that he had seven thousand who had not been wiped out. 1Kgs 19:18
There are Good Ones among the Bad throughout the World,
And the Lord knows their number and their names. Ps 147:4
In small groups and of unknown measures,
God has supporters who are hidden from humanity.

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[54] The Old Syriac Gospels use precisely the same term *gmire* at this point. In early monastic Syriac Christianity, as described in the famous early work “The Book of Steps,” the “Perfect Ones” are a class of wandering celibate teachers. Other early works, such as Clement of Alexandria and the gnostic “Gospel of Thomas” also play on the biblical request for spiritual perfection quite extensively using this term, but here the term would seem to be referring to a much higher level of spiritual perfection than imagined in any of those contexts.

A more accurate translation, though, would be “perfected ones.” “Perfection” is, of course, a very common theme in patristic writings; but it is difficult to distinguish the three regularly used terms for it in translation, although they do have slightly different nuances in Semitic. The fundamental word *tammîm* means simply “without blemish,” either by nature or artifice. The word used here, *gmîr*, means “made complete.” In our homily Jacob also uses the word e*štamlî*, which is “brought to fulfillment.”

ܘܟܕ ܒܥܕܢܐ ܠܘܬ ܡܦܩܢܬܗ ܪܡܬܐ ܐܦ ܠܫܡܝܐ:
ܢܚܬܐ ܐܣܛܠܐ ܕܢܘܗܪܐ ܡܠܒܫܘܗܝ ܐܠܗܐ ܗܘܐ܀
ܡܦܝܣ ܠܐܠܝܫܥ ܕܢܘܗܪܐ ܡܠܒܫ ܐܡܪ ܗܘܐ ܠܗ:
ܕܢܪܟܢ ܗܘܐ ܠܘܬ ܡܦܩܢܬܗ ܕܠܗ ܡܢ ܕܢܚܬܐ܀
ܐܝܟ ܟܠܝܠܐ ܘܝܗܒ ܐܪܙܐ ܚܘܪܗ ܕܢܣܒ:
ܢܚܬܐ ܘܡܠܒܫܐ ܠܒܢܝܫܐ ܘܟܠܗ ܕܢܚܣܘܢ ܐܢܘܢ܀
ܥܠ ܕܡܠܐ ܗܘܐ ܠܟܠܗ ܚܝܠܐ ܥܠ ܕܡܫܝܚܐ:
ܒܟܠ ܟܗܢܬܐ ܕܢܚܪܘܢ ܩܪܒܐ ܥܠ ܡܪܘܪܐ܀
ܘܕܢܚܬ ܠܘܬ ܕܐܝܬ ܗܘ ܠܡܪܝܐ ܥܡܐ ܥܡܗ: 151
ܒܠܐ ܠܗ ܕܐܝܬ ܠܗ ܠܟܠܗ ܩܪܒܐ ܘܠܐ ܡܬܟܪܝܢ܀
ܐܝܬ ܗܘ ܓܒܪܐ ܕܠܝܬ ܕܢܚܐ ܕܡܥܠ ܠܗ:
ܘܡܪܝܐ ܗܘ ܢܚܬ ܡܫܡܫܢܘܗܝ ܘܡܫܡܫܢܘܗܝ܀
ܒܦܘܩܕܢܐ ܒܪܢܫܐ ܘܡܣܬܟܠܐ ܕܠܐ ܢܗܘܐ:
ܐܝܟ ܠܐܠܗܐ ܬܡܗܐ ܘܒܣܡ ܡܢ ܐܢܫܐ܀

Plain, despised, unnoticed, even rejected, Isa 53:3
There are those who are near to God, and not a soul knows.
With humility and a heart innocent of evil,
They are near unto Him even though devoid of notable outward appearances,
And the Lord, who is able to examine the innermost thoughts and feelings,[55] Pss 7:9; 26:2
Sees them and loves them, but does not reveal it, lest they grow haughty.
There are those minor people, quiet and innocent of Evil,
Who excel while insensitive to their excellence.
When a person does not believe that he is anything in particular himself,
He is very virtuous when he does not tire of his humility.
Think then that everyone else is better than you yourself!
That is a spiritual commandment for the one who is sensitive to it.
You will find such a one among those cast-outs of society
Who are virtuous yet wretched, quiet, even humble.
For God, who does not see the way a man sees, 1Sam 16:7
Looks upon them lovingly, and they are beloved by him.
But, so that the painful sharpened stake[56] not spring up and strike them,
They are cast down and despised, full of beauty but unrecognized.

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[55] Biblical English "hearts and reins."

[56] Almost certainly an allusion to Satan; cf. 1 Sam 29:4 where Hebrew "Satan" (albeit simply in the meaning adversary) is translated with this word; hence Ephrem's usage of the same metaphor at EphIeiun 6:8. Compare also 2 Cor 12:7, which the *Liber Graduum* 2:5 glosses as 'a messenger of Satan.'

ܚܣܺܝܪ̈ܳܬܳܐ ܘܡܰܠܝ̈ܳܬܳܐ ܘܠܳܐ ܝܰܬܺܝܪ̈ܳܬܳܐ ܐܳܦ ܡܫܰܟ̈ܠܳܐ:
ܐܰܝܟ ܕܡܰܪܚܡܺܝܢ ܙܒܶܢ ܠܰܗܘܳܐ ܘܠܳܐ ܐܺܝܬ ܡܶܕܶܡ܀
ܒܡܰܫܡܫܽܘܬܳܐ ܘܟܠܳܐ ܕܣܰܦܩܳܐ ܡܶܢ ܒ̈ܢܰܝܢܳܫܳܐ:
ܡܶܬܡܰܪܚܺܝܢ ܠܶܗ ܕܠܳܐ ܐܶܣܟܰܠܳܐ ܘܡܰܡܪܽܘܚܽܘܬܳܐ܀
ܘܡܶܪܕܳܐ ܕܡܰܣܩܶܦ ܢܦܰܫܗ ܠܥܶܠܳܐ ܐܳܦ ܦܽܘܠܚܳܢܳܐ:
ܚܙܳܐ ܘܡܰܚܶܒ ܟܰܕ ܠܳܐ ܥܶܠܬܳܐ ܕܠܳܐ ܢܶܬܚܰܠܰܛ܀
ܐܰܝܟ ܗ̱ܘ ܒܥܶܕܳܢܳܐ ܕܡܰܠܟܺܝܢ ܘܡܰܣܩܺܝܢ ܡܶܢ ܒ̈ܢܰܝܢܳܫܳܐ:
ܘܟܰܕ ܠܳܐ ܕܥܳܡܶܠ ܒܡܰܫܡܠܝܽܘܬܳܐ ܢܶܪܚܰܩ ܒܶܗ܀
ܡܳܐ ܕܠܳܐ ܡܫܰܪ ܐܺܝܬ ܥܠܰܠ ܢܰܦܫܶܗ ܕܐܰܠܳܗܘ̱ܗܝ ܡܶܕܶܡ:
ܡܣܰܟܶܢ ܡܶܢ ܟܰܕ ܠܳܐ ܠܳܐ ܒܡܰܫܡܫܽܘܬܶܗ܀
ܚܙܳܐ ܠܶܗ ܢܰܦܫܶܗ ܕܡܶܬܚܰܙܶܐ ܗ̱ܘ ܡܶܢ ܥܶܠܰܝ:
ܗܳܐ ܦܽܘܩܕܳܢܳܐ ܘܚܰܝܠܳܐ ܠܡܰܫܡܫܘ ܠܶܗ܀
ܘܗܳܢܳܐ ܒܥܽܘܠܡܳܐ ܡܰܠܝܳܬܳܐ ܕܥܰܠܡܳܐ ܡܫܰܡܶܫ ܐܰܝܟ ܠܶܗ:
ܕܟܰܕ ܡܰܫܡܰܪ ܕܽܘܟ ܘܥܳܠܶܝܢ ܐܳܦ ܡܫܰܡܫܺܝܢ܀
ܠܰܗܘܳܐ ܕܶܝܢ ܕܠܶܗ ܐܰܝܟ ܐܺܝܢܳܐ ܒܥܰܝܢ̈ܶܐ ܚܙܳܐ:
ܚܳܙܶܐ ܒܗܽܘܢ ܡܫܰܡܠܳܝܳܬܳܐ ܘܪܳܚܡܺܝܢ ܠܶܗ܀
152 ܘܠܳܐ ܢܶܥܒܰܕ ܡܳܢܳܐ ܕܡܰܠܝܳܐ ܘܢܶܗܘܶܐ ܐܶܢܽܘܢ:
ܡܶܢ ܩܕܰܡ ܡܰܠܟܺܝܢ ܘܡܰܠܟܺܝܢ ܡܽܘܦ̈ܬܳܐ ܘܠܳܐ ܢܳܦܩܺܝܢ܀

In His New World He is ready to reveal them and make them known,
When He shall bring the hidden things out plainly into the open.
When He senses a needy soul, when it is known,
He allows the wretched one to be kept free of want.

XV. WHY THE SEVEN THOUSAND REMAINED HIDDEN WHILE ELIJAH WAS CHOSEN TO FIGHT OPENLY.

Such a grand soul full of strength and fortitude
Is able to escape undamaged when it becomes widely known.
Someone of such a level who, when famous, does not become self-important,
Is quite perfect, and there are not many who can achieve it.
He who walks by faith and not by sight 2 Cor 5:7
And dies from this World, and the Messiah lives with him, and speaks with him, Rom 6:8
And is like Paul or like Elijah in his religiosity,
That one shall be exalted when it has become well-known that he is something.
Because of this the Lord God keeps the virtuous ones out-of-sight,
No heroes among them, having to withstand torments.
And of this beloved incognito state there were
In Ahab's time seven thousand among the people.
Even though Jezebel's paganism was like a great sea,
It did not drown them, for they dwelled in God as safe harbor.
And, so that the splash of the waves would not jump out and damage them,
The Lord hid them so that they would not be known to Ahab's henchmen.
And as if to a best friend and confidant,
He revealed to Elijah that He had them, but they were incognito.

415 ܒܠܥܘܡܗ ܚܕܐ ܡܗܝܡܢ ܢܥܠܐ ܘܢܘܦܩ ܐܢܘܢ:
ܡܐ ܕܦܩܩܝܬܐ ܠܥܒܝܬܐ ܢܦܩ ܢܘܗܪܐܝܬ܀
ܡܐ ܕܡܪܟܒ ܒܗ ܒܢܦܫܐ ܕܡܛܪܐ ܠܐ ܡܬܟܪܝܐ:
ܡܪܦܐ ܫܡܝܐ ܘܐܬܘܐ ܢܛܪܐ ܡܢ ܫܘܦܪܐ܀
ܢܚܡܐ ܗܘ ܙܒܠܐ ܕܡܥܡܐ ܚܝܠܐ ܘܡܥܒܪܘܬܐ:
420 ܡܪܝܐ ܕܐܦܟܗ ܡܢ ܫܘܦܪܐ ܡܠܐ ܕܡܬܟܪܝܐ܀
ܗܘܐ ܡܦܣܝܢܐ ܕܟܕ ܢܦܩܐ ܠܐ ܡܬܟܠܐ:
ܒܥܒܕܐ ܗܘ ܦܢܝܢ ܘܠܗ ܦܢܝܬܐ ܡܕܝܢ ܡܛܠ ܠܗ܀
ܡܢ ܕܡܘܠܝ ܒܡܫܡܫܘܬܐ ܘܠܐ ܟܣܝܐ:
ܘܡܢܗ ܡܢ ܥܠܡܐ ܘܢܣ ܒܗ ܡܦܣܝܢܐ ܘܡܫܡܠܠ ܒܗ܀
425 ܘܙܒܢܐ ܠܦܘܠܘܣ ܐܘ ܠܐܠܝܐ ܒܪܘܚܢܘܬܐ:
ܗܢܘ ܢܪܟ ܡܐ ܕܐܫܬܡܫ ܕܐܬܬܘܗܝ ܡܕܡ܀
ܘܡܬܟܠܗܘܐ ܡܪܢܐ ܡܪܝܐ ܟܠ ܫܘܦܪܐ:
ܘܠܐ ܢܥܒܕܘܢ ܠܘܩܒܠ ܚܝܠܐ ܠܡܫܡܫܘ܀
ܘܡܢܗ ܕܗܘܐ ܡܦܣܝܢܐ ܘܢܫܡܠܐ ܕܠܐ ܢܬܢܟܐ:
430 ܐܝܟ ܗܘܐ ܒܥܡܐ ܠܟܠܗ ܡܟܝܐ ܒܢܘܦܩ ܐܢܟ܀
ܟܕ ܚܙܐ ܕܐܬܟܠ ܕܡܝܐ ܒܥܡܐ ܙܥܐ:
ܠܗܘܢ ܠܐ ܫܦܠ ܕܐܝܟ ܟܠܡܬܐ ܗܪܘ ܟܐܠܗܘܐ܀
ܘܠܐ ܢܥܘܪ ܙܘܥܐ ܘܥܠܥܠܐ ܘܢܘܪܐ ܐܢܘܢ:
ܟܡܐ ܡܪܝܐ ܘܠܐ ܢܬܟܪܝܘܢ ܒܟܒܫܗ ܐܢܟ܀
435 ܘܐܝܟ ܕܒܪܢܫܐ ܘܥܠܡܢܝܐ ܘܢܕܒ ܐܪܙܐ: 153
ܟܠܐ ܠܐܠܝܐ ܕܐܬܚܙܝ ܠܗ ܘܠܐ ܢܬܟܪܝ܀

The Lord secretly saw them and knew them,
And revealed to Elijah that there were seven thousand of them.
Since there were none among them who could confront that pagan era,
He had not imposed on them to become known to Ahab's henchmen.
He had examined Elijah and found that he possessed what was needed for the great struggle,
So He raised him up to battle the wicked.
He alone was named. He rebelled
And heroically vanquished the great Error of Jezebel.
It was right for him to become the famous, well-known, and great man,
For he had the strength in his soul which vanquished trials again and again.

XVI. THE POET IS UNABLE TO CONTINUE FURTHER, ONCE AGAIN OVERWHELMED BY THE AMAZING EVENTS OF HIS STORY AND THE GLORY OF GOD AND OF ELIJAH.

The mind fails at the story of the wonderful one,
Whose tale is beyond tongue or thought.
With what is he to be glorified, that I should venture to glorify him,
Since I fear that even every last bit of my own worth would prove insulting?
It is not an insult to Him, nor does glory matter at all to Him.
For He is not with us, that He might be honored or insulted by us.
Only at His discretion does He show who is to be honored,
And because of that I have endeavored to choose an appropriate method.
Perhaps silence is better than speech, more respectful of Him,
So it is right for me to stop, lest I say something offensive.

ܡܪܝܐ ܒܟܗ̈ܢܐ ܚܙܐ ܗܘܐ ܐܢܘܢ ܘܡܚܒܒ ܐܢܘܢ:
ܘܕܗܘܡ ܗܘܐ ܠܒܟ̈ܐ ܡܥܠܐ ܥܠ ܠܛܠܝܐ܀
ܘܠܐ ܐܝܬ ܗܘܐ ܒܗܘܢ ܬܐܘܪܬܗܘܢ ܕܪܘܢ ܕܗܘܐ ܡܫܩܠܐ:
ܠܐ ܡܟܣ ܐܢܘܢ ܢܬܪܕܘܢ ܗܘܐ ܟܕܚܝܠ ܐܒܐ܀
ܒܪܝܫܗܘܢ ܠܛܠܝܐ ܘܐܬܟܣܝ ܕܐܝܬ ܒܗ ܒܩܐܘܬܐ ܕܒܐ:
ܘܠܗ ܐܡܝܢ ܗܘܐ ܢܚܫܐ ܡܪܝܐ ܥܡ ܕܟܝ̈ܐ܀
ܗܘ ܒܠܚܘܕܘܗܝ ܐܬܡܠܟܗ ܗܘܐ ܘܐܟܡܝܡ ܥܠܐ:
ܘܪܝܐ ܒܠܗܘܕܝ ܕܥܠܐ ܘܐܬܒܠܠ ܥܝܢ̈ܐ ܕܐܬܐ܀
ܒܗܘܢ ܦܐܐ ܗܘܐ ܕܢܗܘܐ ܚܒܝܒܐ ܡܫܡܫܢܐ ܘܪܒܐ:
ܘܐܝܬ ܗܘܐ ܒܢܦܫܗ ܚܝܠܐ ܕܪܒܐ ܒܚܝ̈ܠܐ ܦܠܚܘܬܗܘܢ܀
ܚܕ ܠܗ ܗܘܝܐ ܡܢ ܐܡܬܗ ܕܡܠܐ ܫܘܦܪܐ:
ܕܪܡ ܗܘ ܡܐܡܪܗ ܡܢ ܟܗܢܐ ܘܡܢ ܢܒܝܐ܀
ܒܡܢ ܡܠܠ ܐܫܡܥܗ ܒܠܗܘܢ ܠܫܡܘܥܘܗ:
ܟܕ ܕܫܐܠܬܐ ܕܕܒܝܫܐ ܐܡܪ ܥܠܘܗܝ ܢܒܝܐ ܗܘܐ܀
ܠܗ ܠܐ ܢܒܝܐ ܘܠܐ ܐܡܪܐ ܚܫܒ ܠܗ ܡܕܡ:
ܕܠܗ ܢܟܣ ܗܘ ܕܢܬܡܪ ܟܕ ܐܘ ܢܛܪܢ܀
ܦܛܘܪܘܬܗ ܡܢܗܐ ܟܠܗܘܢ ܡܢ ܕܡܢܟܪ:
ܘܡܠܗܘܢ ܫܒܩܐ ܕܐܒܐ ܕܩܐܡܐ ܗܘ ܐܝܟ ܥܠܐ ܠܗ܀
ܐܡܪ ܫܠܡܐ ܠܟ ܡܢ ܡܐܡܪܐ ܡܡܠܠ ܗܘ ܠܗ:
ܘܪܘܡ ܐܡܠܐ ܘܠܐ ܐܪܟܢ ܟܕ ܐܡܪ ܐܢܐ܀

Let talk stop, astonished at the ineffable One,
And let wonder fill up the place of talk, it being like glory.
Since I am unable to say a word about Elijah,
I shall simply remain astounded how virtuous and full of blessings he was.
In talking of him there is praise; but in keeping silent about him, boundless wonder!
His story was too strong for me, his wonder overwhelmed me. Blessed be the One who selected him!

154 ܐܬܡܠܐ ܡܒܠܒܠܐ ܟܕ ܗ̄ܘܐ ܒܗ ܘܠܐ ܡܬܡܠܠܐ:
ܘܪܘܒܠ ܡܐܡܪܐ ܢܦܠܐ ܗ̄ܘܐ ܘܐܝܟ ܐܣܝܪܐ ܗ̱ܘ܀
ܘܠܐ ܡܫܡܫ ܐܢܐ ܕܐܡܪ ܡܐܡܪܐ ܟܠܗ ܠܠܫܢܐ:
460 ܐܬܘܪ ܡܬܠܗܘܪ ܕܒܫܝܐ ܫܦܝܪ ܘܡܠܐ ܠܩܘܒܠܐ܀
ܒܡܐܡܪܗ ܫܘܒܚܐ ܒܫܠܡܗ ܗ̄ܘܐ ܘܠܐ ܡܫܬܠܡ:
ܡܫܝܢ ܡܐܡܪܗ ܘܐܟܝܢ ܗ̄ܘܘܗ ܒܪܝܟ ܗ̱ܘ ܕܒܟܠܝܘܡ܀

ܫܠܡ ܕܬܘܪܡ ܕܒܠ ܠܛܠܝ̈ܐ ܟܕ ܒܪܘܗ ܡܢ ܩܕܡ ܐܝܒܠ.

III ON NABOTH THE JEZREELITE

INTRODUCTION

INFORMATION ON THIS HOMILY

Homily Title: On Naboth the Jezreelite

Source of Text: *Homiliae selectae Mar-Jacobi Sarugensis* edited by Paul Bedjan (Paris-Leipzig 1905, 2nd ed. Piscataway: Gorgias Press, 2006) vol. 4, pp. 154–207. [Homily 113]

Lines: 1064

OUTLINE

This lengthy homily treats of the events described in 1Kgs chapters 21 and 22: Ahab's coveting of Naboth's vineyard, the trial and stoning of Naboth arranged by Jezebel's cunning, Ahab's confrontation with Elijah, the vision of Micah (Micaiah ben Imlah), the war at Ramath (Ramoth) Gilead, and the death of Ahab.

Jacob's Emphases in this Homily

Major Issues

- The centrality of the last Commandment (against lust).
- The importance of Repentance.
- The equality of all men in God's eyes.
- The impartiality, inevitability, and severity of divine Justice.
- The nature and purpose of prophetic Revelation.
- The nature of God.

Exegetical problems

- Why did the elders carry out Jezebel's wishes?
- How did the two worthless men give the same testimony, and why were there two of them?
- How and why did God comfort Elijah's hurt feelings that his prophecy would not immediately be carried out?

- How can God be envisioned by a prophet in theologically impossible ways?
- Why did Ahab escape immediate punishment if his repentence was not sincere?
- What is the significance of Ramath (Ramoth) Gilead?
- Why did Ahab hate Micah (Micaiah)?
- Could a true prophet ever really lie? Why and how does God reveal Himself to Man?
- How could Ahab's armor have been penetrated?
- How could Ahab's body end up on the same spot as Naboth's?

Types

The trial and execution of Naboth as Type for the Crucifixion of Jesus.

Bedjan has used two London manuscripts, Add. 14584 (which he refers to as "4" in his notes) and (fragmentary) Add. 17184 (which he refers to as "7"). Additionally, Mardin 0137 has been used here.

SUMMARY

I. Proem on the importance of Scriptural Commandments, especially against Lust (1–28)
II. King Ahab violates the Commandment against Lust, the Mother and Foundation of Sin (29–56)
III. Ahab succumbs to his secret sin (57–76)
IV. Ahab asks Naboth for the vineyard and is refused (77–96)
V. Jezebel offers to solve the problem of Naboth (97–122)
VI. Jezebel writes her guile-filled letter of instructions (123–146)
VII. The elders receive the letter and react with Astonishment (147–168)
VIII. Realizing the true reason for the fast, their astonishment turns to disgust (169–186)
IX. They proclaim the fast day (187–194)
X. How the Crucifixion was prefigured (195–208)
XI. The details of the prefiguations (209–238)
XII. Why and how the typology was not exact (239–270)
XIII. The sinners rehearse and present their testimony (271–318)
XIV. The crowd surrounds and stones Naboth (319–346)
XV. Naboth prays to God for Vengeance (346–372)
XVI. Why God's Justice did not object immediately (373–386)
XVII. Jezebel gets the news and informs Ahab (387–418)

XVIII. Naboth’s blood appeals to God for Justice (419–428)
XIX. God commissions Elijah to confront Ahab (429–446)
XX. The confrontation (447–486)
XXI. Ahab repents upon hearing the harsh verdict and thereby postpones its effects (487–516)
XXII. The power of repentence (517–542)
XXIII. How the example of Ahab demonstrates the overwhelming power of repentence (543–574)
XXIV. God’s dilemma and its solution (575–598)
XXV. Why Ahab’s brief humiliation achieved three extra years for him (599–634)
XXVI. The reward for Ahab’s fasting is completed (635–654)
XXVII. Why the battle was at Ramath Gilead (655–684)
XXVIII. Why Ahab hated Micah (685–720)
XXIX. Micah gives his oracle, the false prophets theirs; and why the first oracle was not a lie (721–762)
XXX. Micah recounts his heavenly vision (763–792)
XXXI. An advanced Theological Analysis of Micah’s vision (793–826)
XXXII. How the prophet’s theophany reflected that which he was experiencing on Earth (827–858)
XXXIII. The vision was needed to give Micah the courage of his convictions (859–882)
XXXIV. Micah speaks fearlessly and is arrested (883–914)
XXXV. How Naboth’s murder caused Ahab’s demise (915–940)
XXXVI. How Ahab was wounded (941–974)
XXXVII. Justice is impartial and all men are equal before it and before God (975–994)
XXXVIII. The reliability and severity of Justice for all (995–1030)
XXXIX. God demands justice even for those who have no one else (1031–1064)

TEXT AND TRANSLATION

I. PROEM ON THE IMPORTANCE OF SCRIPTURAL COMMANDMENTS, ESPECIALLY AGAINST LUST

Oh Friend of Man, who desires the life of Humanity,
Motivate my speech to meditate on You with prudence.
Our Lord, you are a word of beauty for the one who loves you,
Oh You, speak through me the sounds that please Your divinity.
Lord, let not the effect of my speech be something totally hateful,
But through You let it constantly be adorned and made lovely from Your elegance.
Of You shall I speak, for speech about You is never too much,
I shall sing through You and to You, for if not through You there is no life.
Let the speech clothe itself in power from You and speak through You,
For except through Your power no word achieves Your story.
An instructive message is beloved by discerning folk[57]
And full of enlightenment for the one who loves listening to it.[58]
The divine Scriptures are the life of the soul,
And he who lives by them—his life is beyond harm.[59]
Great enlightenment is collected in the prophetic book,
And through its rays the Soul shines as if by day.
Oh discerning one, open up Scripture lovingly,
And it will show you beautifully sweet things of which one never has enough.

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[57] Var. M: "listeners."

[58] Var. M: "discerningly."

[59] Var. B: "His life is higher than that of Nature."

B 113 ܕܡܳܪܝ ܝܰܥܩܽܘܒ݂ ܡܰܠܦܳܢܳܐ: ܕܥܰܠ ܢܒ݂ܘܽܬ݂ܳܐ ܐܶܪܰܡܝܳܐ.

154 1 ܙܟܐ ܐܣܝܐ ܕܐܣܐ ܟܐܒ̈ܐ ܕܒܢܝ̈ܢܫܐ:
ܐܣܐ ܡܠܬܗ ܟܠ ܘܡܚܠܡ ܦܘܪ̈ܫܢܐ ❖
ܡܐܡܪܐ ܕܫܘܦܪܐ ܐܝܬ ܗ̱ܘ ܡܪܝ ܠܒܪܝܫܝܬ ܠܗ:
ܐܝܬ ܡܠܠ ܟܕ ܩܠܐ ܕܫܘܦܪܗ ܠܐܠܗܘܬܗ ❖
5 ܠܐ ܫܪܐ ܢܗܘܐ ܙܘܥܗ ܕܡܠܠ ܦܝܣܬ ܩܠܗ:
155 ܘܟܕ ܐܬܓܠܝ ܐܬܦܢܝ ܠܘܬܗܘܢ ܡܢ ܦܐܪܘܬܗ ❖
ܫܠܝܛ ܐܡܠܠ ܘܡܠܬܐ ܕܫܠܝܛ ܠܐ ܡܫܬܒܩܐ:
ܟܠ ܟܕ ܐܡܪ ܕܐܠܐ ܐܢ ܟܕ ܡܛܐ ܠܐ ܐܬܐ ❖
ܐܟܘܬ ܡܠܬܐ ܚܝܠܐ ܡܢܗ ܘܐܡܠܠ ܒܗ:
10 ܕܐܠܐ ܒܚܝܠܗ ܠܐ ܐܝܬ ܡܠܬܐ ܘܡܛܠܐ ܗܢܢ ❖
ܘܚܙܐ ܗ̱ܘ ܡܠܬܐ ܘܡܠܦܢܘܬܐ ܟܠ ܦܘܪܫܐ:
ܘܗܘܐ ܡܠܬܐ ܠܐܝܢܐ ܘܡܫܪܐ ܟܕ ܡܫܟܚ ܠܗ ❖
ܫܡܝ̈ܐ ܘܢܦܫܐ ܒܡ̈ܠܬܐ ܐܝܟ ܠܟܘܬܐ:
ܘܒܪܗ ܚܝܐ ܙܒܢ ܚܝ̈ܘܗܝ ܡܢ ܢܒ̈ܝܐ ❖
15 ܢܗܘܐ ܙܒܢܐ ܗܕܐ ܕܝܘܩ ܗܦܟܐ ܕܒܢܝ̈ܐ:
ܘܒܠܫܢܝ̈ܗܘܢ ܗܘܐ ܢܒܝܐ ܐܝܟ ܕܐܡܝܢܘܬܐ ❖
ܦܬܚ ܠܡܠܬܐ ܐܘ ܦܘܡܐ ܟܕ ܙܕܩ ܐܝܬ:
ܘܗܘ ܡܚܝܐ ܠܗ ܦܘܪܫܢܐ ܣܟܠܬܐ ܘܠܐ ܡܫܬܒܩܝܢ ❖

The scriptures are cures for the sick soul,
Their words may be used like fine medicaments.
Here are commandments like medicines against sores,
That the Physician full of Wisdom compounds and places in Scripture.
Against desire, which is a great sore of the Soul,
The commandment has been given through which it may be healed and thou shalt not covet.
But he who rejects this bandage shall become sick
And his wound end up as incurable gangrene.
"Do not covet your friend's wife, not even his ox,
Nor his ass, nor anything that your friend has acquired." Exod 20:17

II. KING AHAB VIOLATES THE COMMANDMENT AGAINST LUST, THE MOTHER AND FOUNDATION OF SIN

King Ahab coveted a vineyard that was not his,
And his soul was bitterly afflicted by lustful pain.
He cast his eye[60] with lust upon his comrade's property,
And like a severe illness it feverishly[61] took hold of him.
Had he only listened to the commandment not to covet,
He would not have been overcome by that lustful sore the way he was.
Had he only read in Moses' Book and taken something from it,
The bandage would have healed his pain and he would not have been destroyed.
Lust is that gateway through which evil enters the Soul,
Which, as long as it is shut, even Sin cannot go through.

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[60] Var. M: "his heart."
[61] Var. M: "bitterly."

ܐܶܓܰܪ̈ܳܬܳܐ ܕܢܰܟܠܳܐ ܒܪܽܘܚܬܳܐ ܡܠܰܝ̈ܳܐ ܐܶܢܽܘܢ:
ܘܦܶܬܓ̈ܳܡܰܝܗܽܘܢ ܐܰܝܟ ܚܶܡ̈ܬܳܐ ܚܶܘ̈ܶܐ ܣܰܡܺܝܡܺܝܢ܀
ܗܳܐ ܦܽܘܩܕ̈ܳܢܶܐ ܐܰܝܟ ܣܰܡܡ̈ܳܢܶܐ ܠܽܘܩܒܰܠ ܩܽܘܫܬܳܐ:
ܡܶܕܶܡ ܐܳܣܝܳܐ ܡܶܠܳܐ ܢܰܩܦ̈ܳܬܳܐ ܘܗܶܡ ܟܰܠ̈ܬܳܐ܀
ܠܽܘܩܒܰܠ ܟܰܪܡܳܐ ܕܐܺܝܬܰܘܗܝ ܒܢܶܟܠܳܐ ܢܳܒܽܘܬ ܙܰܟܳܐ:
ܫܺܡ ܦܽܘܩܕܳܢܳܐ ܕܡܰܠܟܽܘܬܳܐ ܒܶܗ ܘܠܳܐ ܠܰܡ ܐܶܬܶܠ܀
ܘܐܰܝܢܳܐ ܕܗܳܘܳܐ ܒܪܽܘܓܳܐ ܡܫܰܠܳܐ ܒܡܰܪܓܳܐ ܢܦܰܠ:
ܘܡܶܪܟܳܐ ܡܫܽܘܠܶܗ ܠܡܶܫܬܰܒܪܳܐ ܘܠܳܐ ܡܶܬܬܢܺܝܚܳܐ܀ 156
ܠܳܐ ܠܰܡ ܐܶܬܶܠ ܐܺܝܬܰܝܗ̇ ܕܩܳܢܶܐ ܐܶܦܠܳܐ ܠܰܘܬܶܗ:
ܐܳܦ ܠܳܐ ܫܳܩܠܶܗ ܘܠܳܐ ܡܙܰܒܶܢ ܕܺܝܡܶܢܳܐ ܡܰܘܪܶܬ܀
ܐܰܝܟ ܡܰܠܟܳܐ ܒܰܪܢܳܫܳܐ ܗ̱ܘܳܐ ܕܟܽܠܶܗ ܙܰܒܢܶܗ ܗ̱ܘܳܐ:
ܘܒܟܽܠܶܗ ܢܰܦܫܶܗ ܒܟܺܐܒܳܐ ܕܟܰܪܡܳܐ ܡܰܪ̈ܢܺܝܬܶܗ܀
ܟܽܠ ܫܶܢܝܳܐ ܕܡܰܠܟܳܐ ܚܙܳܐ ܗ̱ܘܳܐ ܒܟܰܪܡܳܐ ܚܶܡܬܶܗ:
ܘܐܰܝܟ ܦܽܘܪ̈ܢܳܣܶܐ ܪܰܒܳܐ ܐܺܝܕܶܗ ܡܫܰܡܫܳܐܬ܀
ܟܽܠܶܗ ܡܶܢܶܗ ܗ̱ܘܳܐ ܗܽܘ ܦܽܘܩܕܳܢܳܐ ܘܠܳܐ ܫܰܪܝ ܗ̱ܘܳܐ:
ܠܳܐ ܢܳܦܶܠ ܗ̱ܘܳܐ ܠܶܫܬܶܗ ܗܽܘ ܢܳܒܽܘܬ ܕܟܰܪܡܳܐ ܕܰܢܦܰܠ܀
ܟܽܠܶܗ ܡܳܪܳܐ ܗ̱ܘܳܐ ܒܫܽܘܦܪܶܗ ܕܦܽܘܡܳܐ ܘܡܰܫܡܰܠ ܡܶܢܶܗ:
ܒܰܪܓܳܐ ܒܟܳܐܪܶܗ ܡܣܰܟܶܡ ܗ̱ܘܳܐ ܠܶܗ ܘܠܳܐ ܡܶܫܬܰܡܠܶܐ܀
ܟܰܪܡܳܐ ܠܐܳܘܪܚܳܐ ܗ̱ܘ ܕܟܳܠܶܐ ܫܒܺܝܠܳܐ ܠܒܰܢ̈ܝܢܳܫܳܐ ܡܶܢܶܗ:
ܕܟܰܡܳܐ ܕܐܳܡܰܪ ܐܳܦ ܠܳܐ ܢܶܗܘܳܐ ܠܡܶܢܝܳܢܳܐ ܢܦܰܩ܀

From it does Sin start to form like a fetus,
It grows pregnant with Sin, and raises up the evil fruit.
Lust warmly[62] broods and produces the sins,
And constantly embodies them to become deadly fruit.
From it does the evil[63] sore begin to spread out,
And as long as it is not there, the Soul is spared afflictions.
It is like a Foundation upon which evil erects itself,
So when it is not laid into the Soul, Sin cannot be erected upon it.
One who lusts for a woman commits adultery with her in his heart, so if unable to,
He may well perform another evil with that one with whom he would commit adultery.
Ahab desired to take the vineyard but since he was not able to,
Innocent blood was shed, and then he took it.[64]
Lust is a deed that becomes perfected while hidden within the Soul,
But "thou shalt not covet" is ordained Law just like "thou shalt not kill!" Exod 20:13, 17
One who covets anything belonging to his friend has sunk into Sin,
Thus the law has been ordained that none should covet.
For it is not that the Law states "you shall not take a thing of your friend's"
But rather "you must not covet it at all"—in your mind!

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[62] Var. 4 and M: "bitterly."

[63] Jacob is playing here upon the consonantal identity between *'ula*, "infant, fetus" and *'awla*, "sin, evil."

[64] Note the substantially different couplet in M. It is particularly interesting to note how the individual four-syllable stichoi can be moved from one line of a couplet to another without damage! (Cf. in particular the extensive rearrangement of stichoi in ms. M. at line 273ff.) At this point the second hand in ms. M also indicates the end of a stanza.

ܡܢܘ ܡܫܪܐ ܚܘܝܐ ܕܢܬܠܐܓܪ ܒܦܘܡܗ ܟܘܠܐ:
ܘܗܝ ܒܚܝܠܐ ܠܗ ܘܡܪܟܒܐ ܠܗ ܒܦܐܪܐ ܒܝܫܐ܀
ܘܟܠܐ ܡܪܫܥܐ ܘܒܪܢܐ ܚܘܬܐ ܡܫܡܫܢܝܬܐ:
ܘܡܫܟܚܐ ܠܗܘܢ ܕܢܗܘܘܢ ܦܐܪܐ ܕܡܘܬܐ ܒܟܠܗܘܢ܀
ܡܢܘ ܡܫܪܐ ܫܘܚܐ ܕܟܘܠܐ ܕܢܘܡܐ ܬܐܫܘܪ:
ܘܡܘܬܐ ܕܟܠܗܘܢ ܡܫܡܫܐ ܗܘ ܢܦܫܐ ܡܢ ܫܘܥܒܕܐ܀
ܐܦ ܡܫܬܠܛܢܐ ܗܘ ܕܒܟܠܗ ܟܝܠܐ ܣܡܠܐ ܢܥܡܗ:
ܘܡܐ ܕܠܐ ܫܡܫܐ ܒܢܦܫܐ ܚܘܝܐ ܠܐ ܩܐܡ ܒܗ܀
ܘܐܦ ܐܝܠܐ ܓܒܪܐ ܒܠܒܗ ܘܐܠܐ ܡܫܡܫ: 157
ܚܝܠܐ ܐܝܬܝܐ ܐܒܪ ܦܬܪ ܟܡ ܗܘ ܘܢܚܘܙ܀
ܟܕ ܗܘܐ ܐܝܟ ܕܢܗܘܐ ܣܪܩܐ ܘܠܐ ܐܬܟܣܝ:
ܐܬܥܒܕ ܗܘܐ ܕܡܐ ܙܟܝܐ ܘܡܢ ܢܣܒܗ ܗܘܐ܀
ܘܟܠܐ ܒܥܕܪܐ ܗܘ ܕܟܠܗ ܢܦܫܐ ܒܟܠܐ ܘܡܫܡܠܡ:
ܘܠܐ ܐܦ ܐܝܢ ܠܐ ܐܫܠܡ ܣܡ ܢܡܘܣܐ܀
ܐܝܢܐ ܕܢܦܠ ܩܕܡ ܘܫܪܪܗ ܠܟܝܢ ܒܚܝܠܐ:
ܗܟܢܐ ܓܙܪ ܣܡ ܢܡܘܣܐ ܘܠܐ ܐܝܬ ܢܦܩ܀
ܘܠܗ ܘܠܐ ܐܥܒܕ ܓܘܐܗ ܕܡܪܝܡ ܐܡܪ ܢܡܘܣܐ:
ܐܠܐ ܕܡܢܝ ܠܐ ܐܘܪܟܡܢ ܠܟܘܢ ܘܢܒܣܡ܀

III. AHAB SUCCUMBS TO HIS SECRET SIN

Ahab iniquitously coveted Naboth’s vineyard
And was guilty before God for a secret sin, but it was not enough for him.
As soon as he coveted it, he was deemed guilty by the Law.
But when he took it away, he took advantage of something not in the Law.
There was a sin not in the Law, and one in the Law,
But the verdict for each one of them corresponded to its deed.
For it is written that “those who have sinned under the Law,
Will also be judged by the Law” as they have sinned;
“But those who have sinned without the Law shall certainly perish,” Rom 2:12
Just as Ahab, too, sinned without the Law and destroyed himself.
He coveted a vineyard that was not his and deserved punishment,
For he had been commanded not to covet, but he trampled on the commandment.[65]
Desire came in and opened the door to a great iniquity,
And transgression of the law took place within his soul.
So he began to let out the evil from his inner mind,[66]
And to bring the hidden[67] desire out in the open so that anyone could see it.
He demeaned himself to be like one begging even from a poor person,
To ask of him the vineyard that he desired so that it might become his own.

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[65] Var. M: “law.”
[66] Var. M: “from the excesses [=excretions?] of his heart.”
[67] Var. M: “hated.”

ܦܓܥ ܗܘܐ ܐܚܕ ܟܪܣܗ ܕܢܦܘܠ ܒܬܘܠܬܐ:
ܘܐܚܕ ܠܐܠܗܐ ܚܛܗܐ ܟܣܝܐ ܘܠܐ ܟܪܗ ܠܗ܀
ܡܚܝܪܐ ܕܡܠܟܗ ܐܬܚܝܒ ܗܘܐ ܡܢ ܢܡܘܣܐ:
ܟܕ ܚܛܗ ܕܝܢ ܟܕ ܠܐ ܢܡܘܣ ܡܬܚܫܚ ܗܘܐ܀
ܐܝܟ ܗܘ ܚܛܗܐ ܘܠܐ ܢܡܘܣܐ ܘܒܢܡܘܣܐ:
ܘܓܙܪ ܕܝܢܗ ܕܚܕ ܡܢ ܡܫܡܫܢܘܗܝ ܐܝܟ ܦܘܩܕܢܗ܀
ܬܠܐ ܠܓܒܪ ܗܘ ܕܐܚܛܝ ܕܚܛܗ ܡܢ ܢܡܘܣܐ:
ܠܗ ܒܢܡܘܣܐ ܐܦ ܡܬܠܐ ܕܚܝܝܢ ܐܚܪܢ ܕܚܛܗ܀
ܘܐܚܛܝ ܕܚܛܗ ܘܠܐ ܢܡܘܣܐ ܡܬܚܝܒ ܒܥܒܕܘܗܝ:
ܐܝܟ ܕܐܦ ܐܚܕ ܚܛܐ ܘܠܐ ܢܡܘܣ ܘܐܘܒܕ ܢܦܫܗ܀
ܦܓܥ ܗܘܐ ܒܪܫܐ ܕܟܠܗ ܕܡܠܟܗ ܗܘܐ ܘܐܚܕ ܡܫܩܝܘܬܐ: 158
ܕܦܩܕ ܗܘܐ ܠܗ ܕܠܐ ܢܦܓܥ ܗܘܐ ܘܝܗܒ ܦܘܩܕܢܐ܀
ܢܟܠܐ ܪܓܓܐ ܘܦܬܟܝܢ ܐܪܥܐ ܒܟܘܠܐ ܪܥܐ:
ܘܒܥܗ ܢܦܫܗ ܒܒܪ ܢܡܘܣܐ ܐܬܚܫܒ ܗܘܐ܀
ܘܡܪܐ ܕܢܦܩ ܡܢ ܐܪܥܐ ܕܟܠܗ ܪܘܚܐ:
ܘܪܓܓܐ ܒܟܣܝܐ ܢܛܪܗ ܠܒܢܝܢܐ ܘܢܦܩܗ ܡܢܝܢܗ܀
ܘܐܬܢܛܪ ܗܘܐ ܕܢܗܘܐ ܫܒܝܩܐ ܠܗ ܡܫܟܢܐ:
ܘܢܬܠܥ ܡܢܗ ܟܪܣܐ ܕܦܓܥ ܗܘܐ ܕܢܗܘܐ ܕܝܠܗ܀

His desire brought him down, and he descended from his majesty,
And instead of being a king, became a beggar like a destitute person.

IV. AHAB ASKS NABOTH FOR THE VINEYARD AND IS REFUSED

He said to Naboth—with covetousness—"give me your vineyard,
To be my vegetable garden, and accept its price:
I shall give you either another in exchange or its monetary value.
Since it is so nearby and useful to me, let me acquire it." 1 Kgs 21:2–4
The greedy man asked to acquire a vineyard that was not his,
But the honest man did not want to let his property go to the iniquitous one.
The word of the king was held in contempt, for it was despicable,
By a humble man who dealt with honesty.
The just man did not want to give his vineyard to the ungodly man who wanted it,
Lest he take over control of his heritage iniquitously.
He rebuffed the lust and held on to the vineyard he had asked of him,
So as not to give oppression a foothold in his property.
Then the king saw that his subject rejected his request and grew angry,
He got upset and his soul grew dark with sickness of heart,
He came to his house sinfully embittered,
Out of sorts, raging, full of distress and great hurt.
He turned his face to the wall in the great pain that had overtaken him,
And was unable to eat any food at that time. 1 Kgs 21:4
His lust had bitterly turned into anger
And stopped up his desire to eat and he would not take anything.

ܡܫܒܠܗ ܗܘܐ ܪܓܠܗ ܘܫܐܠ ܡܢ ܪܒܘܬܗ:
ܘܚܠܦ ܡܒܥܐ ܗܘܐ ܫܐܘܠܐ ܐܝܟ ܡܣܟܢܐ܀
ܐܡܪ ܗܘܐ ܠܗ ܒܪܓܬܐ ܠܒܘܗܝ ܗܘܒ ܠܝ ܦܢܝܢ:
ܘܢܗܘܐ ܠܝ ܠܟܡ ܠܦܠܓܐ ܢܗܘܐ ܘܗܒ ܠܝ ܠܡܦܩܘܗܝ܀
ܐܘ ܐܬܣܟܦܘ ܐܘ ܟܣܦܐ ܕܩܢܝܢ ܢܣܒ ܐܢܐ ܠܝ:
ܘܕܩܪܝܒ ܠܝ ܘܕܢܦܫ ܠܝ ܗܘܒ ܠܝ ܕܐܚܝܗܘܢ܀
ܫܩܠ ܗܘܐ ܡܢܬܐ ܕܢܦܠܐ ܩܪܝܒܐ ܕܠܗ ܕܡܛܝܗ ܗܘܐ:
ܘܠܐ ܙܕܩܐ ܛܐܒܐ ܕܢܦܩܐ ܕܡܛܝܗ ܙܕܩ ܠܟܠܗ܀
ܐܬܬܦܝܣ ܗܘܐ ܡܠܟܐ ܕܡܠܟܐ ܕܒܣܪܐ ܗܘܐ:
ܡܢ ܡܡܠܐ ܕܒܝܫܘܬܐ ܡܬܡܠܟ ܗܘܐ܀
ܠܐ ܙܒܐ ܬܐܘܪܐ ܕܢܬܠ ܦܪܩܗ ܠܚܣܝܪܐ ܕܒܢܘܗܝ:
ܘܠܐ ܢܬܦܠܓ ܥܠ ܝܪܬܘܬܗ ܟܠܗ܀
ܡܦܝܣ ܠܒܪܢܫܐ ܘܡܠܟܝܢ ܦܪܩܐ ܕܒܥܐ ܡܢܗ: 159
ܘܠܐ ܢܬܠ ܗܘܐ ܐܬܪܐ ܒܝܪܬܗ ܠܒܢܝܢܘܬܐ܀
ܘܚܙܐ ܡܚܒܐ ܕܒܢܘܗܝ ܠܒܪܗ ܒܥܠܗ ܘܪܗܛ:
ܐܬܪܟܢ ܗܘܐ ܘܢܫܩܗ ܢܦܫܗ ܒܨܘܪܗ ܠܟܠܗ܀
ܘܐܬܐ ܠܒܥܠܗ ܟܕ ܡܬܦܪܦܪ ܟܠܗ:
ܘܗܦܟ ܘܪܟܒ ܘܡܠܐ ܠܟܝܠܐ ܘܚܢܐ ܪܒܐ܀
ܘܐܦܝ ܐܦܘܗܝ ܠܐܠܗܐ ܒܟܐܒܐ ܪܒܐ ܕܒܗܬܬܗ:
ܘܕܢܬܦܢܐ ܗܘܐ ܠܒܝܬܐ ܗܘܒܢ ܠܐ ܡܟܣܢ ܗܘܐ܀
ܪܓܠܗ ܠܒܝܬܐ ܐܬܗܦܟܬ ܗܘܬ ܡܪܗܛܐܝܬ:
ܘܐܬܛܠܠ ܢܦܫܗ ܡܢ ܡܐܟܘܠܬܐ ܘܠܐ ܣܒܥ ܗܘܐ܀

V. JEZEBEL OFFERS TO SOLVE THE PROBLEM OF NABOTH

Then did Jezebel, the associate of calves, the fashioner of images,
Beloved of demons and sister of all the goddesses,
Celebrant of all the worthless gods 1 Kgs 18:20
Sharer, too, of the Mysteries of all the pagan altars' priests,
Servitor of the idols of the Amorites, 1 Kgs 21:26
Offerer of sacrifices to the lifeless images of the Jebusites
Renovator of all the divinities of Tyre and of Sidon,
The rotten soul birthing daily evil passions,
Then did this hugely[68] famous pagan
Approach her husband, Ahab, with a question.
"What is the matter that troubles you, O King, hide it not from me." 1 Kgs 21:5
So then the godless one began to speak with her in pain:
I asked for Naboth's vineyard for a price, but none would give it to me. 1 Kgs 21:6
I even would have given something for it, but he would not accept it from me."
Jezebel says: "If that is just the case, your distress is a laughing matter,
For a great king made a minor request and was refused?
I shall take care of your business and fix it the way you want.
The vineyard is as good as mine! Then I shall give it to you; it is easy for me! 1 Kgs 21:7
I am smart, I am tricky, and I am crafty,
And well-versed in deceit, murder, and falsehood.
Any act involving murder – leave it to me!
And I will resolve it without any trouble to you, for I am skilled.

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[68] Var. M: "evil."

ܗܝܕܝܢ ܐܝܟܠ ܡܒܪܐ ܚܝ̈ܠܐ ܢܡܠܟ ܙܒ̈ܢܐ:
ܘܫܘܡܠܐ ܕܕ̈ܝܢܐ ܘܚܝܠܐ ܕܦܠܚܘܢ ܠܐܠܗ̈ܐ܀
ܠܒܕܐ ܡܬ̈ܠܐ ܠܟܠ ܠܐܘܬܝ ܕܡܪܢܘܬܐ:
ܐܦ ܒܪܬܐ ܐ̱ܙܪܐ ܕܦܠܚܘ ܦܘܡܪ̈ܐ ܕܒܥܠܬ̈ܐ܀
ܡܫܡܫܢܝܬܐ ܕܦܬܟܪ̈ܐ ܕܐܡܘܪ̈ܝܐ:
ܘܡܫܡܫܐ ܕܒ̈ܥܠܐ ܠܙܢܝ̈ܬܐ ܡܬܒܥܐ ܕܡܘܫܝܬܐ܀
ܡܚܒܠܢܝܬܐ ܕܦܠܐ ܕܢܒ̈ܝܐ ܕܗܘܘ ܦܘܪܫܝ:
ܢܦܫܐ ܡܙܢܝܬܐ ܕܥܒܕܐ ܦܠܚܘܡ ܡܬ̈ܠܐ ܒܫ̈ܠܐ܀
ܗܝ ܕܝܢ ܗܘܬ ܡܣܟܠܬܐ ܕܒܠܐ ܕܡܫܬܘܬܐ:
ܦܪܥܬ ܙܪܘܒܗ ܘܐܝܟ ܒܥܠܗ ܠܫܡܥܬܗ܀
ܟܪܡܐ ܗ̱ܘ ܒܥܠܐ ܕܢܒܘܬ ܡܒܥܐ ܠܐ ܐܫܟܚ ܡܢܗ: 160
ܘܡܪܝ ܚܝܠܐ ܒܫܡܐ ܙܪܘܗ ܠܫܡܥܠܠܗ܀
ܒܪܡܘ ܕܢܒܘܬ ܒܫܢܐ ܒܕܡܝܢܐ ܘܠܐ ܐ̱ܝܬ ܡܘܟ ܠܗ:
ܐܘ ܐܣܬܦܩܘ ܙܒܢܗ ܐܠܐ ܠܗ ܘܠܐ ܡܟܠ ܡܢܗ܀
ܐܡܪܐ ܐܝܟܠ ܕܒܘܣܡܐ ܗ̱ܘ ܟܪܡܗ ܐܝ ܗܘܐ ܗ̱ܘ:
ܘܡܟܠܐ ܙܟܝܐ ܒܥܠܐ ܕܗܘܝܐ ܒܒܐ ܘܐܬܬܥܝܠ܀
ܒܟܠ ܦܘܩܕܢܗ ܕܐܣܬܥܪ ܘܐܬܐ ܐܝܟ ܙܒܢܘܗܝ:
ܙܐܘܗ ܦܪܥܐ ܘܢܘܒܐ ܐ̱ܝܬ ܠܟ ܕܦܫܝܫ ܗ̱ܘ ܠܟ܀
ܡܫܡܫܢܐ ܘܒܫܠܝܢܐ ܘܙܝܢܐ:
ܘܡܕܒܪܢܐ ܒܢܝܛܐ ܘܡܬܠܐ ܘܕܘܟܠܬܐ܀
ܟܠ ܦܘܪܢܣܐ ܕܐܝܬ ܒܗ ܡܬܠܐ ܠܗ ܐܬܟܠܢܘܗܝ:
ܘܦܪܢܐ ܐ̱ܝܬ ܠܗ ܟܝ ܠܐ ܡܫܟܚ ܐܝܟ ܕܡܦܪܢܐ ܐ̱ܢܐ܀

You have a wife! Do not bother yourself with solutions.
For all those iniquitous problems are easy and trivial for me.
I am going to give you Naboth's vineyard just as you requested.
Eat, relax, and prosper, O King, and rule the people."

VI. JEZEBEL WRITES HER GUILE-FILLED LETTER OF INSTRUCTIONS

That wicked woman having encouraged the great godless man,
Prepared herself to shed innocent blood.
The daughter of guileful, bloodthirsty of Cain
Began to extract some murder from her heart overflowing with it.
She sat down to weave a fabric of iniquity from a bloody web
Of the unjust murder plot[69] that she arranged.
She took a reed pen and poured out death from her fingers.
With writing she outlined a corpse upon the parchment.
She sat and wrote that guile-filled letter. 1 Kgs 21:8
As if with lines of various[70] colors, she sketched out death.
She wrote as follows to the elders and nobles who are in Jezreel:
"Declare a fast and set Naboth at the head of the people
And set two wicked fellows from the folk against him, 1 Kgs 21:9–10
Who are false witnesses and skilled liars.

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[69] This is a new word ܬܟܠܘܪܐ whose literal meaning based on its etymology must be something like "preparation, arrangement," but inasmuch as it is unique, the precise connotation has been guessed at from context.

[70] The variant text ܘܡܩ̈ܘܣܚܐ makes more sense. I have here combined them in translation.

ܐܝܠܢܐ ܐܝܟ ܟܕ ܠܐ ܐܬܦܫܚ ܒܥܘܦܝܐ:
120 ܕܦܠܚܘܗܝ ܦܐܪ̈ܐ ܕܥܘܠܐ ܦܫܝܫܝܢ ܘܕܡܠܝܢ ܠܗ܀
ܗܘܟܐ ܐܝܢܐ ܟܕ ܦܪܥܗ ܕܢܦܠ ܐܝܟ ܕܐܬܠܒܟܘܗܝ:
ܐܦܠ ܘܐܬܬܪܝܣ ܘܐܬܡܪ ܡܠܟܐ ܘܩܘܡ ܥܠ ܥܡܐ܀
ܠܟܬܒܬܗ ܗܘܐ ܗܝ ܕܡܫܒܚܬܐ ܒܟܢܫܐ ܕܒܐ:
ܘܡܠܟܬ ܢܦܫܗ ܠܡܫܬܩܦܘܬܗ ܕܡܐ ܪܒܐ܀
125 ܘܦܪܩܬ ܕܐܬܦܩ ܡܢ ܬܘܬܪ̈ܐ ܕܒܠܥܗ ܩܛܠܐ:
ܒܬܪܗ ܕܩܐܡ ܢܦܘܠܬܐ ܘܪܒܐ ܠܒܝܬܐ܀
ܢܦܠܬ ܕܐܬܩܢ ܩܘܡ ܥܘܠܐ ܒܢܘܠܐ ܙܕܝܩܐ:
161
ܡܢ ܬܠܬܘܬܐ ܕܩܛܠܐ ܒܟܡܐ ܕܗܝ ܠܡܘܬܗ܀
ܦܫܠܬ ܩܢܐ ܘܡܢ ܙܒܢܘܗܝ ܡܘܬܐ ܢܦܠܬ:
130 ܘܡܬܡܬܚܢܬܐ ܡܥܒܪܐ ܙܘܐ ܥܠ ܩܢܛܪܐ܀
ܢܦܠܬ ܦܢܠܬ ܗܝ ܐܟܪܐ ܕܡܢܬܐ ܢܦܠܐ:
ܘܒܡܘܬܒܪܐ ܐܝܟ ܕܒܥܦܪܐ ܡܘܬܐ ܢܦܠܬ܀
ܘܦܬܠܬ ܗܘܝ ܠܡܫܪܐ ܘܡܚܬܐ ܕܐܝܟ ܟܐܝܢܘܬܐ:
ܕܥܘܢܩܗ ܙܘܢܐ ܘܥܢܝܢ ܥܡܐ ܠܒܢܝܐ ܐܘܪܚܗ܀
135 ܘܥܢܝ ܥܘܠܐ ܬܐܡ ܡܢ ܥܡܐ ܠܡܫܒܚܘܬܗ ܐܘܪܚܗ:
ܘܡܢܘܪܐ ܕܫܡܫܐ ܕܡܫܢܝܢ ܗܘܘ ܒܕܘܟܬܐ܀

Let them say that Naboth reviled both King and God.
Take him out and stone him with rocks, all the people, so that he dies.” 1 Kgs 21:10
She placed these words into the letter of guile.
The false woman hid a trap for the righteous man.
She sharpened the sword that would do murder and bathe in the blood
And wrapped it in the parchment, so it would kill without being recognized.
She placed an ambush in the letter with her craftiness,
So that she could rise up and secretly cast the sword so that no one would notice.
She plotted it, wrote it, tied it up, and sealed it with wickedness,
And sent if off secretly to shed the blood of the pious one, so that he would die.

VII. THE ELDERS RECEIVE THE LETTER AND REACT WITH ASTONISHMENT

That perverse letter of blood was sent and reached
The elders and nobles of Jezreel who received it.
They opened and read it, and found fasting at its beginning.
They probably reacted with some kind of shock: “What is going on?!
When has Jezebel taught the people to fast?
Where has she ever made a peaceful assembly?
At what time has the friend of sacrifices ever been one who fasts?
So why then this unscheduled fast?
What is the reason for this new fast that has emerged
From the house of Ahab, friend of every kind of licentiousness?

ܘܢܐܡܪܘܢ ܕܪܚܫ ܢܒܘܐ ܠܡܫܡܫܐ ܐܦ ܠܐܠܗܐ:
ܘܐܦܩܘ ܙܘܥܩܗܝ ܟܠܗ ܥܡܐ ܒܩ̈ܠܐ ܘܢܘܚܐ܀
ܘܟܠܡ ܩ̈ܠܐ ܒܓܘ ܐܪܥܐ ܕܢܚܠܐ ܫܡܥܬ:
140 ܘܒܪ̈ܘܚܐ ܩܢܐ ܛܒܪ̈ܐ ܐܦ̈ܝܠܬܐ܀
ܟܠܗܝܢ ܗܘܦ̈ܐ ܕܐܠܗܝ ܫܛܠܐ ܘܐܬܘܫܐ ܟܒ̈ܝܐ:
ܘܒܦܪ̈ܛܘܣܐ ܒܪ̈ܘܚܗ ܕܢܛܘܠ ܟܕ ܠܐ ܚܙ̈ܝܢ܀
ܒܓܘ ܐܪܥܐ ܒܡܕܝܢܐ ܢܒܝܐ ܟܕ ܚܝܠܘܬܗ:
ܕܐܦܩܘ ܐܦܪܐ ܡܢܝܐ ܒܩܫܝܬܐ ܘܠܐ ܐܝܬ ܢܗܪ̈ܝܢ܀
145 ܢܦܠܬ ܘܠܘܬ ܩܛܪܐ ܛܒܥܬ ܒܩܠ̈ܠܬ:
ܘܚܕܪܐ ܕܐܝܩܘܕ ܟܢܫܗ ܕܥܝܡܐ ܒܩܫܝܬܐ ܕܢܚܘܬܐ܀
ܐܝܟ ܘܡܛܠ ܗܘ ܐܪܥܐ ܘܩܡܬܐ ܕܘܪܐ: 162
ܘܡܬܬܠܝ ܫܒ̈ܠܐ ܘܦܬܝܗܘܢ ܚܙܘ ܕܐܝܟ ܟܐܪܘܚܝܠ܀
ܘܦܠܝܘ ܘܡܢܗ ܘܒܫܘܪ̈ܝܗ ܙܘܥܐ ܐܫܟܚܘ:
150 ܘܒܢ ܡܛܠܗ ܐܝܟ ܕܒܠܗܘܪܐ ܕܟܠܡܢܐ ܟܢ܀
ܐܡܪ ܠܟܠܦܬ ܐܝܟܠ ܙܘܥܐ ܠܟܠ̈ܗ ܥܡܐ:
ܘܐܝܟܐ ܒܟܠ ܠܗ ܒܢܘܩܝܐ ܕܚܝܐ ܗܘܐ ܩܡ ܠܟܠܗܝܢ܀
ܟܐܝܢܐ ܕܒܢܐ ܗܘܐ ܙܘܥܬܐ ܡܒܢܐ ܕܒܢ̈ܝܐ:
ܘܠܟܠܢܐ ܟܢ ܗܘܐ ܙܘܥܐ ܕܠܐ ܟܡܝܪܐ܀
155 ܡܛܠ ܗܘ ܕܟܠܗ ܕܗܘܐ ܙܘܥܐ ܡܢܐܠ ܕܢܟܣ:
ܩܡ ܟܢ ܐܝܟ ܡܢܪܐ ܕܟܠܗ ܐܦܘܛܐ܀

Could it be that Jezebel has died and Ahab wants to repent?
Or that she herself has turned from sin to do right as well?
If a fast is actually going to be celebrated by[71] the Ahabites,[72]
It must be easy, then, for evil spirits to achieve Repentance!
If that patroness of all the pagan priests has done this,
No one should lose hope that there is a demon who cannot be subjugated.[73]
If the Sidonian[74] has learned fasting, who cannot believe
That even Satan might become perfectly righteous.[75]
Either Jezebel does not care whether fasting occurs,
Or Satan has died and she has turned to repentance!"
With all manner of thoughts and ideas, those who had heard
That a fast had come from the House of Ahab became perplexed.

VIII. REALIZING THE TRUE REASON FOR THE FAST, THEIR ASTONISHMENT TURNS TO DISGUST

When they had delved more closely[76] into the letter they learned from it
The reason for the fast: that innocent blood would be shed through it!
And probably all who heard of the fast and the blood wailed
And were shocked, saying: "Truly this is Jezebel's letter.

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[71] Var. M: "going to be heard from."

[72] But see below to line 388.

[73] Var "trained."

[74] This is a play on words. The same form means "huntress, pursuer." Cf. the image of Jezebel as sheep-slaying she-wolf in line 176.

[75] Var. "angelic, spiritual."

[76] Var. M: "when they had read more deeply."

ܕܟܡܐ ܐܝܟܠ ܫܡܝܐ ܘܟܝܠܐ ܕܢܗܘܒ ܐܝܟ:
ܐܘ ܗܝ ܗܘܐ ܦܢܬ ܡܢ ܟܘܠܐ ܕܐܡܪ ܐܦ ܗܝ܀
ܐܢ ܗܘ ܕܪܘܚܐ ܡܢ ܟܝܢ ܐܝܟ ܗܐ ܡܫܬܟܚ:
160 ܦܫܝܩܐ ܗ̱ܝ ܡܕܝܢ ܬܠܐܗܝ ܕܡܢܐ ܠܐܢܫܘܬܐ܀
ܐܢ ܗܝ ܐܝܟܐ ܕܦܓܪܗܝ ܒܘܡܢܐ ܗܘܐ ܠܥܒܕܐ:
ܠܐ ܐ̱ܝܬ ܢܦܩܘܢ ܡܒܪܐ ܕܡܠܐܐ ܘܠܐ ܡܫܬܠܚܒ܀
ܐܢ ܕܚܝܢܐ ܢܬܦܠ ܪܘܚܐ ܡܢ ܠܐ ܢܦܩ:
ܘܐܦ ܡܠܐܟܐ ܠܡܫܪܐ ܗܘܐ ܒܪܘܫܦܬܐ܀
165 ܐܘ ܠܐ ܕܫܡܝܐ ܒܪܘܚܐ ܐܝܟܠ ܐܢ ܩܝܡܐ:
ܐܘ ܡܠܐܟܐ ܫܡܝ ܘܐܦܝܢ ܠܐܢܫܘܬܐ܀
ܒܟܠ ܡܠܟܝܢ ܘܒܟܠ ܕܝܢ ܐܬܦܫܛܘ ܗ̱ܘܘ: 163
ܗܟܝܢ ܕܡܫܟܚܘ ܕܐܬܐ ܪܘܚܐ ܡܢ ܟܝܢ ܐܝܟ܀
ܘܟܕ ܟܠܢܫܐ ܡܢܗܘ ܟܕ ܢܣܒܝܢ ܢܟܠܗܘ ܡܢܗ:
170 ܢܟܠܗ ܕܪܘܚܐ ܕܡܫܬܟܚܐ ܒܗ ܕܡܐ ܙܟܝܐ܀
ܘܐܒܕܪ ܐܝܟܢܗ ܟܠܗܘܢ ܕܡܫܟܚܘ ܪܘܚܐ ܘܕܡܐ:
ܘܐܝܟ ܟܕ ܐܡܪܝܢ ܐܝܟ ܐܝܟܢܐ ܕܐܝܟܠ ܐܠܗܗ܀

This is the perverted, crafty, and sin-filled work
Of that brazen woman whose hands are filled with the blood of the righteous.
This corrupt, murderous fast—whose could it be
If not that she-wolf who rips out the throat of all the innocent?
This deed is from that murderess full of craftiness[77]
Who tries to kill honest folk by any means.
There is murder in her fast and every vice in her feast.
For whether she is fasting or eating, she thirsts for blood.
The daughter of the wicked wishes to murder when she is abstinent;
If she were sated, then, what would the vicious-hearted woman do?
If the corpse of a single righteous person falls when she is fasting,
How many, then, would she murder when feasting before she has enough?
The heart of the polluted woman is clear from her letter,
That she is constantly devising murders in her corrupt thoughts."

IX. THEY PROCLAIM THE FAST DAY

When, then, the elders had learned what the reason for the fast was,
They turned to the carrying out of the wickedness that had emerged.
And according to the wicked command that had come from the House of Ahab,
They completed plans to throw the righteous one into the trap.
They proclaimed a fast full of woes and evil tricks
And made a plot to shed innocent blood.

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[77] Var. "this deed full of craftiness."

ܗܳܢܳܐ ܥܒ݂ܳܕܳܐ ܕܰܚܛܺܝܦ ܘܰܢܟ݂ܶܠ ܘܰܡܠܶܐ ܥܰܘܠܳܐ:
ܕܗܽܘ ܡܰܢܚܶܠܳܐ ܕܡܰܠܶܟ݂ ܐܺܬ̈ܒܝܶܗ ܕܡܳܐ ܕܢܳܒ݂ܽܘܬ݂܀
175 ܗܳܢܳܐ ܙܰܘܥܳܐ ܣܰܢܺܝܳܐ ܕܡܳܗܶܠ ܡܶܢ ܡܳܢܽܘ ܟܰܕ:
ܐܶܠܳܐ ܡܶܢ ܗܳܘ ܕܐܺܒ݂ܠܳܐ ܚܢܺܝܩ ܟܽܠ ܙܽܘܥ̈ܶܐ܀
ܕܗܽܘ ܡܰܫܡܠܳܐ ܗ̱ܘܳܐ ܕܢܶܣܒ݂ܳܐ ܢܶܟ݂ܠܳܐ ܗܳܢܳܐ ܟܰܪܡܳܐ:
ܘܟܽܠ ܦܽܘܪ̈ܣܺܝܢ ܐܶܬܚܰܫܰܠ ܥܰܡܳܐ ܠܒܢܰܝ̈ ܦܽܘܡܳܐ܀
ܒܙܰܘܡܢܶܗ ܡܰܠܟܳܐ ܘܡܰܣܪܽܘܗܝ ܟܽܠ ܡܰܣܒܪ̈ܳܢܺܝܢ:
180 ܘܐܳܦ ܟܰܕ ܢܶܦܩܳܐ ܐܶܦ ܗܳܝ ܕܐܰܒ݂ܠܳܐ ܠܒܶܝܬ ܙܰܘܥܳܐ܀
ܟܰܕ ܐܰܪܢܽܘܬ݂ܶܗ ܠܐܺܝܙܰܒܶܠ ܚܰܝܳܐ ܒܙܶܢܳܐ ܘܛܰܡܥܳܐ:
ܐܶܢ ܟܰܕ ܙܳܘܥܳܐ ܡܶܢܳܐ ܚܰܒ݂ܪܳܐ ܣܰܢܝܳܐ ܠܟ݂ܽܠܳܐ܀
ܐܶܢ ܡܶܢ ܙܰܘܥܶܗ ܥܰܒ݂ܪܳܐ ܢܶܟ݂ܠܳܐ ܕܡܶܢ ܪ̈ܘܚܳܐ:
ܟܣܽܘܡܶܣܳܐܶܗ ܒܥܽܘܠܳܐ ܟܰܕ ܡܰܠܟܳܐ ܘܰܡܶܢ ܟܰܪܶܗ ܠܥܶܒ݂ܪܶܗ܀
185 ܡܶܢ ܐܶܟ݂ܙܢܳܐܶܗ ܢܶܦܰܩ ܠܥܽܘܠܶܗ ܘܰܡܫܰܒ݂ܚܠܳܐ:
ܘܰܒ݂ܢܰܦ̈ܩܽܘܬܳܐ ܣܰܢܺܝܳܐ ܟܽܠ ܢܰܦܫܳܐ ܘܡܶܢܳܐ ܡܰܠܶܐ̈܀
ܟܰܕ ܕܶܝܢ ܫܡܰܥ ܢܳܒ݂ܽܘܬ ܠܥܶܠܬܶܗ ܕܙܰܘܥܳܐ ܡܶܢܳܐ ܗ̱ܘܳܐ:
ܫܡܰܥ ܐܶܦܶܢ̈ܽܘܢ ܠܟ݂ܽܠ ܫܽܘܒ݂ܪ̈ܳܐ ܟܰܣܝܳܐ ܘܰܢܟ݂ܶܠ܀
ܘܐܰܝܟ ܫܽܘܒ݂ܪܳܐ ܕܢܽܘܡܰܟ݂ܳܐ ܕܐܳܬ݂ܶܐ ܡܶܢ ܟܰܣܝܳܐ ܐܰܝܟ:
190 ܡܫܰܟ݂ܠܶܗ ܗܽܘܝܽܘ ܘܰܠܙܰܪ̈ܥܳܐ ܒܫܶܢ̈ܝܳܐ ܢܶܦܫܶܗ܀
ܘܰܠܥܙܰܪ ܙܰܘܥܳܐ ܕܰܡܠܳܐ ܗܳܢܳܐ ܘܰܐܦܳܐ ܟܶܢܫܳܐ:
ܘܰܡܚܰܒܶܪ ܢܟ݂ܠܳܐ ܠܡܶܣܰܦܳܢܶܗ ܕܡܳܐ ܙܰܪܥܳܐ܀

The wicked ones proclaimed a celebration for the Lord for the whole people.
And a gathering came to pass whose purpose was hidden from the multitude.

X. HOW THE CRUCIFIXION WAS PREFIGURED

They prepared a rogation that when examined turned out to be a confrontation:
A fast sinfully bearing a murderous sword,
A crafty assembly in which a great pit had been dug
Into which to throw a single pure one unknowingly;
A foul fast that would be stained with pious blood,
Jezebel's convocation, whose very prayer was full of wickedness.
The sinners prepared this convocation against the righteous one
And crafted a secret as they had learned from the letter.
They invited all of the nation to the fast they had proclaimed
And stationed Naboth at the congregation's head as they had been ordered,
As was done to the Man full of passion and humility,
Pure, chaste, righteous, upright and of distinction,
They selected him to be the head of the congregation at the fast they had ordained
And placed two sinners next to him as they had been instructed.

XI. THE DETAILS OF THE PREFIGURATIONS

Praised art Thou, Lord, whose own murder in each generation[78]
Is lovingly whispered of for those of discernment.
All the righteous who perished, declared Your death with envy!
And everyone killed by treachery and deceit is likened unto You.

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[78] Var. 7 and M: "who, through all deaths in each generation."

ܣܓܝܐ ܠܡܢܝܢܐ ܐܒܕܪܘ ܒܢܝܐ ܠܦܠܘܗ ܟܡܐ:
ܘܗܘܐ ܟܢܘܫܝܐ ܕܚܝܐ ܢܚܠܘܗ ܡܢ ܣܓܝܐܬܐ܀
ܒܥܒܕܗ ܟܢܘܬܐ ܕܡܠܐ ܕܐܬܚܙܝܬ ܡܪܘܬܐ ܗܘܬ:
ܘܪܘܡܐ ܕܛܥܢ ܣܢܝܐ ܠܫܡܝܐ ܥܠܠܬ܀
ܟܢܘܫܝܐ ܕܢܛܠܐ ܕܡܣܦܪ ܗܘܐ ܒܗ ܠܓܘܒܐ ܙܟܐ:
ܕܢܦܠ ܗܘܐ ܒܗ ܡܢ ܐܚܣܢܐ ܟܕ ܠܐ ܚܒܠ܀
ܪܘܡܐ ܛܠܠܐ ܕܡܟܠܟܠ ܗܘܐ ܒܪܡܐ ܡܢܣܐ:
ܟܢܘܫܝܗ ܕܐܬܒܛܠ ܕܐܦ ܗܘ ܙܟܘܬܗ ܘܥܡܐ ܥܠܡܐ܀
ܗܢܐ ܟܢܘܫܝܐ ܒܥܒܕܗ ܟܠܝܠܐ ܟܠ ܪܘܡܐ:
ܘܫܡܠܗ ܐܪܙܐ ܐܝܟ ܕܫܠܡܗ ܗܘܘ ܡܢ ܐܓܪܬܐ܀
ܘܪܗܛܘ ܘܡܢܘ ܟܠܗ ܥܡܐ ܠܪܘܡܐ ܕܓܪܘܗ:
ܘܒܢܝܢ ܟܡܐ ܠܥܠܡܐ ܐܘܠܗ ܐܝܟ ܕܐܬܦܩܕܘ܀
ܐܝܟ ܕܠܓܒܪܐ ܕܡܠܐ ܚܝܠܐ ܘܡܫܡܫܘܬܐ:
ܘܢܦܩ ܘܢܚܬ ܪܘܚܐ ܘܬܐܙܡ ܘܕܦܘܪܥܢܐ ܗܘ܀
165 ܒܟܐܦܗ ܢܗܘܐ ܕܡܠܐ ܠܟܢܘܫܝܐ ܒܪܘܡܐ ܕܓܪܘܗ:
ܘܒܢܐ ܟܘܠܐ ܐܬܪܡ ܐܘܡܐ ܠܗ ܐܝܟ ܕܫܠܡܗ ܗܘܘ܀
ܫܘܒܚܐ ܠܟ ܡܪܢ ܕܒܟܠ ܕܘܟ ܫܠܝܛ ܕܝܠܟ:
ܫܠܝܛ ܗܘܐ ܪܒ ܦܘܩܕܢܐ ܡܠܟܘܬܟ܀
ܟܠ ܪܘܚܐ ܕܫܡܝܐ ܒܐܝܕܝܐ ܡܘܐܝ ܐܚܕܘ:
ܘܟܠ ܡܢ ܕܐܝܬ ܘܢܦܠ ܘܫܡܠ ܡܢ ܐܘܪܝܟ܀

The mystery of our Lord has been passed down with each generation,
And His pious blood was prefigured by the righteous when they were killed.
So with Naboth here, who was also wronged and oppressed,
Our Lord's death was prefigured[79] by his death when he was struck down.
Two sinners on his Right and on his Left—
Manifestly a type of the Messiah's two thieves.
That rogation was Golgotha for that righteous one,
While that assembly, too, was of the crucifiers allegorically.
Now let us view King Ahab as Herod,
And imagine Jezebel as the blood-thirsty crowd,
The entire assembly there as the crucifiers,
And the sinners as the two thieves, as has been said.
Then the one who was envied, betrayed and wronged although innocent,[80]
His type is clear—likened through his death to the Son of God.
The sinners here are the two thieves upon Golgotha, Matt 27:38 etc.
Set up next to the innocent one by the guilty.
Jezebel commanded in order to design a likeness of the Crucifixion
And unknowingly depicted the murder of the Son of God.
She had surrounded that righteous man with two sinners
To picture a likeness of the One who was between the two thieves.
Of our Lord it is written that "they numbered him among the sinners" Mark 15:28=Isa 53:12
So they embedded this oppressed man, too, among sinners.

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[79] Var. M: "he prefigured."
[80] Var. M: "like a thief" for "although innocent."

ܐ̱ܘܪܗ ܕܡܪܝ ܥܡ ܟܠܠ ܕܪ̈ܫܡ ܡܬܡܠܠ ܗ̱ܘܐ:
ܘܒܡܗ ܡܫܡܐ ܪ̈ܙܢ ܗ̱ܘܐ ܒܟܬ̈ܒܐ ܗܝ ܕܡܬܚܫܚܝܢ܀
215 ܘܗܘܐ ܢܘܗܪܐ ܕܐܦ ܗܘ ܒܥܠܡܐ ܘܬܠܡܝܕܐ ܗ̱ܘܐ:
ܡܠܬܗ ܕܡܪܝ ܪ̈ܙܢ ܗ̱ܘܐ ܒܡܠܬܗ ܟܕ ܡܬܬܦܝܣ܀
ܐܝܟ ܟܢ̈ܪܐ ܡܢ ܢܫܝ̈ܢܗ ܘܡܢ ܫܡܥܘܗ:
ܐܝܟ ܓܢ̈ܬܐ ܐܝܟ ܕܡܫܝܚܐ ܒܛܘܦܣܐ ܥܠܡܐ܀
ܓܘܫܡܬܐ ܗ̱ܘܬ ܗܝ ܒܬܘܠܬܐ ܠܗܘܢ ܙܕܝܩܐ:
220 ܘܐܦ ܗܘ ܩܝܡܐ ܕܒܢ̈ܬܐ ܗ̱ܘܐ ܐ̱ܘܪܢܝܬܐ܀
ܢܫܪܐ ܗܘܐ ܠܐܐܪ ܡܟܠܟܐ ܐܝܟ ܕܦܪܚ:
ܘܢܗܘܢ ܒܐܝܟܠ ܠܗܢ ܒܟܢܘܫܬܐ ܙܘܥܬ ܒܦܡܐ܀
ܘܥܠ ܒܢ̈ܬ ܩܝܡܐ ܒܦܠܬܗ ܩܝܡܐ ܕܐܝܬ ܗ̱ܘܐ ܐܝܟ:
ܘܒܢܝ ܥܘܠܐ ܐܝܟ ܓܢ̈ܬܐ ܐܝܟ ܕܐܬܐܡܪܬ܀
225 ܘܗܘ ܕܝܢ ܕܚܫܝܚ ܘܢܫܠܡ ܘܬܠܡܝܕ ܒܝ ܐܦܝܢ ܗ̱ܘ:
ܓܢܐ ܙܘܪܝܗ ܘܕܝܠܐ ܒܡܠܬܗ ܠܒܢ̈ܝ ܥܕܬܐ܀
ܗܐ ܒܢ̈ܬ ܥܘܠܐ ܐܝܟ ܓܢ̈ܬܐ ܕܟܠ ܓܘܫܡܬܐ:
ܐܬܠܡܕܘ ܗ̱ܘܘ ܙܕܩ ܐܬܩܢܐ ܡܢ ܬܫܒܚܬܐ܀
ܐܝܟܠ ܩܪܝܐ ܘܐܬܪܘܙ ܙܟܝܢܐ ܒܙܟܘܬܐ:
230 ܘܟܕ ܠܐ ܚܙܐ ܠܡܢܐܗ ܒܡܠܬܗ ܕܒܪ ܐܠܗܐ܀
ܒܢ̈ܬ ܥܘܠܐ ܐܝܟ ܐܡܟ ܗ̱ܘܬ ܠܗ ܠܗܘ ܒܙܘܓܐ:
ܕܪܘܙ ܘܫܡܥܘ ܕܗܘ ܕܐܬܡܪ ܒܗ ܓܢ̈ܬܐ܀
ܡܛܠ ܟܠ ܡܢ ܕܡܫܬܘܕܥ ܗ̱ܘܘ ܥܡ ܒܢ̈ܬܐ:
ܘܗܘܐ ܒܟܠܟܐ ܒܢ̈ܬ ܥܘܠܐ ܐܦ ܠܗ ܡܠܦܢܐ܀

166

Here were transgressors and sinners for the servant and his Lord,
Two each did Zion and Jezebel provide as they were being killed,
For the crowd was similar to Jezebel in its actions,
And that humble man, oppressed in his death, was like our Savior.

XII. WHY AND HOW THE TYPOLOGY WAS NOT EXACT

This man did not have anyone on his Right[81] Luke 23:39
For his two sinners were both of the Left.
Our Lord is too exalted for images and pictures,
For He is unique and similar only to himself, others not.[82]
Whenever He allowed himself to be diminished in order for his type to be depicted here and there,
His shape was too expansive to be encompassed within images.
When He did allow them to depict Him in a humble fashion,
His splendor glowed, and pigments proved inadequate for Him.
Naboth depicted Him by the two sinners who sat with him,
But he was inferior to Him in that He gave life to the one on the Right.
He was likened unto Him in the two bad figures they joined to him,
But he was unable to open the Garden for the one of them. Luke 23:43

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[81] The story of the good thief at the Crucifixion is found only in Luke, but even there it is not specified that it was the one on the right hand side. By Jacob's time, however, the identification of the good thief with the "right" had long since been established. Jacob devotes an entire *mimro* (num. 52, vol II, p. 428ff.) to the good thief.

[82] Var: "not to another."

235 ܗܳܐ ܚܰܩ̈ܠܶܐ ܕܒ̈ܳܬܶܐ ܚܰܩܠܳܐ ܠܥܰܒܕܳܐ ܘܡܳܪܶܗ:
ܬܶܐܘܡ ܬܶܐܘܡ ܢܳܒܽܘܬ ܙܘܳܢܶܗ̇ܝ ܘܐܺܝܙܰܒܶܠ ܟܰܕ ܡܶܬܢܰܟܠܳܢ܀
ܘܗܘܳܬ ܕܡܝܳܐ ܒܢܳܡܽܘܣܳܐ ܠܐܺܝܙܰܒܶܠ ܒܟܰܬܺܝ̈ܒܳܬܳܗ:
ܘܗܘ ܡܰܟܡܠܳܐ ܒܥܰܒܳܕܶܗ ܒܥܰܒܕܳܐ ܠܒܰܥܪܳܘܬܶܗ܀
ܒܥܰܘܠܳܐ ܓܰܒܪܳܐ ܠܳܐ ܐܺܝܬ ܗ̱ܘܳܐ ܠܶܗ ܒܰܪ ܫܰܘܝܳܐ:
240 ܕܒܢ̈ܰܝ ܥܰܘܠܳܐ ܠܬܽܘܡܗܽܘܢ ܕܠܶܗ ܕܥܰܒܕܳܐ ܗ̱ܘܰܘ܀
ܕܗ̱ܘ ܡܳܪܝ ܡܶܢ ܕܥܒܳܕܳܐ ܘܡܶܢ ܙܳܘܥܳܬܳܐ:
ܕܡܰܚܪܒܳܐ ܗ̱ܘ ܘܗܽܘ ܠܶܗ ܕܡܶܢ ܘܐܳܚܪܳܢܳܐ ܠܳܐ܀
ܗܳܐ ܕܐܶܬܬܰܚܶܠ ܕܢܶܬܶܠ ܢܳܦܩܽܘܢ ܒܩܽܘܒܳܐ ܕܡܳܠܳܐ:
ܦܰܩܶܕ ܙܘܳܬܶܗ ܠܳܐ ܡܶܬܚܰܫܒܳܐ ܒܥܶܝܢܶܗ ܕܡܶܬܬܳܐ܀
245 ܗܳܐ ܕܢܳܒܽܘܬ ܢܰܦܫܶܗ ܡܫܰܡܠܝܳܐ ܕܙܽܘܙܽܘܗܝ:
ܐܝܟܢܳܐ ܦܳܣܶܩ ܚܽܘܒܶܗ ܡܰܫܡܶܫܳܢܳܐ ܘܠܳܐ ܡܰܦܶܩ ܠܶܗ܀
ܒܥܶܒܕܳܐ ܟܰܘܠܳܐ ܕܡܰܠܟܳܐ ܚܰܡܪܶܗ ܙܳܒܶܗ ܢܶܦܫܳܐ:
ܘܦܰܫ ܠܶܗ ܡܶܢܶܗ ܒܗܽܘܢ ܕܐܶܚܕ ܗ̱ܘܳܐ ܠܒܰܪ ܫܰܘܝܳܐ܀
ܐܳܬܳܐ ܠܶܗ ܟܰܠܒܳܐ ܟܬܶܒ ܕܐܶܫܩܘܗ ܗ̱ܘܰܘ ܠܶܗ:
250 ܠܳܐ ܕܶܝܢ ܐܶܫܟܰܚ ܕܢܶܓܪܘܫ ܡܶܢܶܗ ܟܪܡܳܐ ܢܦܰܩܘܢ܀

For that One who is a judge of the dead and living it was possible
To distinguish between the Right and the Left through His death.
He is even able to make lambs out of wolves
And to turn serpents into doves when they have come near to Him. Matt 10:16
No one is able to purify the impure except for Him,
Nor to make the wicked good and give them life.
It is easy for Him even to reap wheat from thorns Contrast Jer 12:13
And to make a heap of wholesome seed from weeds.
The wicked[83] ones "numbered him among the sinners," but he took one of them Mark 15:28
And gave him the Keys and made him a messenger into Paradise. Matt 16:19
Where it was necessary, He made water into good wine John 2:9, 4:46
And where he wanted to, even the robber into an heir to Eden.
Naboth, then, could not be a copy of the Son of God,
For His image is too great for painters and for pigments.
He could not be the one in the middle as was our Savior
Nor was there life in his Right hand for one who draws near to him.
His two men[84] were on one and the same side, that of the Left,
While that righteous one was on the other side, the Right.
But the Middle One was there, hidden from everyone,
Who was to see and demand Naboth's blood from the sinners.

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[83] Var. M: "impure."
[84] Var. M: "sides."

ܒܗܘ ܕܪܐ ܕܩ̈ܛܠܐ ܘܡܘ̈ܬܐ ܐܬܝܠܕ ܗܘ:
ܕܒܗ ܢܚܙܐ ܘܠܫܘܒܠܐ ܒܡܘܠܕܗ ܢܦܪܘܩ܀
ܗܘܝܘ ܡܫܡܫ ܐܦ ܡܢ ܕܐܬ̈ܐ ܐܡܬ̈ܐ ܢܥܒܕ:
ܘܡܣܘܬܐ ܠܚܘ̈ܝܐ ܢܗܦܘܟ ܡܠܐ ܕܡܪܕܗ ܠܗ܀
ܢܦܠܐ ܠܡܩܛܠܐ ܠܐ ܐܝܬ ܡܫܡܫ ܐܠܐ ܐܢ ܗܘ:
ܘܠܐ ܕܠܒܝ̈ܬܐ ܢܥܒܕ ܛܒ̈ܬܐ ܘܢܚܐ ܐܢܘܢ܀
ܦܩܕ ܠܗ ܕܡܠܗ ܐܦ ܡܢ ܦܘܩܕ̈ܐ ܫܚܠܐ ܢܚܢܘܣ:
ܘܡܢ ܐܪ̈ܙܐ ܢܥܒܕ ܦܪܝܐ ܘܪܘ̈ܚܐ ܛܒ̈ܐ܀
ܟܕ ܒܢ̈ܝܐ ܡܬܐܘܗܝ ܒܢ̈ܝܐ ܘܠܚܘܕ ܡܘܠܕܗ:
ܘܝܗܒ ܠܗ ܡܠܟܬܐ ܘܡܠܟܘܬܗ ܡܠܟܐ ܠܚܝܠܗ ܦܪܘܫܘܬܐ܀
ܐܝܟܐ ܕܐܠܗܝܐ ܥܒܕ ܡܢ ܡܝ̈ܐ ܡܥܕܪܢܐ ܛܒܐ:
ܘܐܝܟܐ ܕܒܝܬܐ ܡܢ ܠܒܝܫܘܬܐ ܢܛܘܪܬܐ ܠܥܒܕܝ܀
ܢܦܩ ܠܗ ܢܫܡܐ ܡܢ ܦܘܡܗ ܕܒܪ ܐܠܗܐ:
ܘܪܒ ܗܘ ܙܥܘܪܐ ܡܢ ܪܘܒܐ ܘܡܢ ܣܟܠܘܬܐ܀
ܠܗ ܡܪܝܡ ܢܛܪܐ ܗܘܬ ܕܢܚܙܐ ܐܝܟ ܦܪܘܩ: 168
ܘܠܐ ܒܛܘܫܝܗ ܡܝ̈ܐ ܐܝܟ ܗܘܐ ܠܡܦܪܩ ܠܗ܀
ܐܬܚܙܝܘ ܠܥܒܕܘܗܝ ܟܕ ܗܘܘ ܥܠܝܐ ܡܢ ܫܡܝܐ:
ܘܗܘ ܙܪܥܐ ܥܠܝܐ ܐܝܬܝܗ ܕܡܢ ܫܡܝܐ܀
ܡܪܝܡ ܕܝܢ ܐܝܟ ܗܘܬ ܠܐܦܝ ܘܒܗܠܐ ܡܢ ܩܠܐ:
ܕܫܪܐ ܘܐܬܚܒ ܠܒܪܗ ܕܢܫܡܐ ܡܢ ܥܘ̈ܠܐ܀

XIII. THE SINNERS REHEARSE AND PRESENT THEIR TESTIMONY

So then those crafty fellows, the sinners, came
And sat at the head of the people next to him as they had been ordered.
The malicious, scheming, crafty, wicked ones came,
Schooled in sin and practiced in every falsehood,
Crafters of treachery, expert in murder, lovers of blood,
The offspring of Sin, comrades of every kind of calumny,
Jezebel's chosen ones, just like her in their thoughts,
Enemies of the chaste, thirsting for the blood of all the perfect ones.
The depraved offspring whom Sin brought up and trained
In the lying[85] hypocrisies of great evil.
In name, mature, but in fact wicked children
Who would dig a pit of murder by treachery for an innocent man.
So those sinful witnesses, offspring of the Left, came,
Appearing innocent but treacherous, murderers while seeming innocent,
Imbued with contrition and solemnity at the head of the rogation,
Modestly dressed, but with a sword hidden in their pockets.[86]
To whom were they like if not Sin who gave them birth,
That serpent who tricked and killed through his slyness.
They had previously studied and polished their falsehood
So that when examined it would be fluent on their tongues.

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[85] Var. M: "bitter."

[86] Syriac *ʿubba* is literally "bosom," but here it refers to the folds in their garments. See also line 300.

ܐ̱ܬܰܘ ܫܶܬ ܗܽܘܠܶܡ ܠܚܰܒܪ̈ܶܐ ܕܟܰܠܕ̈ܳܝܶܐ ܘܰܒܢ̈ܰܝ ܟܽܘܠܳܐ:
ܘܰܓܢܺܝܣ ܟܽܘܡܪܳܐ ܫܡܶܗ ܙܰܪܕܽܘܫܬ ܐܰܝܟ ܕܶܐܬܦܰܩܕܶܗ܀
ܐ̱ܬܰܘ ܠܡܰܘ̈ܠܳܕܶܐ ܘܰܐܣܛܽܘܟ̈ܣܶܐ ܪ̈ܗܳܛܶܐ ܘܰܫܢ̈ܰܝܳܐ:
ܡܕܰܒܪ̈ܳܢܶܐ ܒܟܽܘܠܳܐ ܡܫܰܠܛ̈ܶܐ ܒܟܽܠܶܗ ܥܳܠܡܳܐ܀
ܢܰܦܫܳܐ ܢܶܥܒܶܕ ܡܶܢ ܓ̈ܰܕܶܐ ܒܦܽܘܠܳܓܳܐ ܘܰܢܩܰܒܶܠ ܫܽܘܠܛܳܢܳܐ:
ܒܢ̈ܰܝܳܐ ܕܟܽܘܠܳܐ ܘܰܡܕܰܒܪ̈ܳܢܶܐ ܕܟܽܠܶܗ ܦܽܘܪ̈ܢܳܣܳܐ܀
ܠܟܽܠܶܗ ܕܐܺܝܬܰܝܗ ܘܰܡܕܰܒܪ̈ܳܢܽܘܗܝ ܠܶܗ ܕܡܶܢ ܗ̱ܘܳܐ:
ܫܰܒܥܳܐ ܢܰܦܫ̈ܳܬܳܐ ܘܡܶܢܗܽܘܢ ܠܓܰܠܓܠܳܐ ܕܟܽܠ ܐܰܣܛܰܘܟܣܳܐ܀
ܒܢ̈ܰܝܳܐ ܫܒܺܝܠܳܐ ܕܟܳܠ ܟܽܘܠܳܐ ܘܢܰܦܫ ܐܶܢܽܘܢ:
ܒܡܰܦܩܳܢܳܐ ܕܡܶܢܶܗ ܕܡܰܥܒܕܳܐ ܕܟܳܠ܀
ܫܰܒܥܳܐ ܒܡܰܠܟܳܐ ܘܰܠܡܰܫܡܫܳܢܽܘܬܳܐ ܠܰܒܢ̈ܰܝ ܐܢܳܫܳܐ:
ܢܰܦܫ̈ܳܬܳܐ ܕܚܳܝܳܐ ܕܢܰܦܠܳܐ ܒܢ̈ܰܝܳܐ ܠܟܽܠ ܐܰܣܛܰܘܟܣܳܐ܀
ܐ̱ܬܰܘ ܫܶܬ ܗܽܘܠܶܡ ܫܰܒܥܳܐ ܕܟܽܘܠܳܐ ܒܢ̈ܰܝ ܫܰܒܥܳܐ:
ܢܶܥܒܶܕ ܢܰܦܫܳܐ ܐܳܘ ܢܶܗܘܶܐ ܡܶܢ ܐܰܣܛܰܘܟܣܶܐ܀
ܠܰܥܡܶܠ ܡܳܢܳܐ ܘܰܢܦܰܢܶܐ ܒܢ̈ܰܝ ܟܽܘܠܳܐ:
169 ܢܶܦܶܩ ܐܶܣܛܰܘܟ̈ܣܽܘܗܝ ܘܰܢܦܰܫ̈ܳܬܳܐ ܡܶܢ ܗܰܘ ܢܰܦܫܳܐ ܥܰܠ ܟܽܠܗܽܘܢ܀
ܠܡܶܢ ܕܡܶܢ ܗ̱ܘܳܐ ܐܶܠܳܐ ܠܟܽܘܠܳܐ ܕܐܰܘܠܶܕ ܐܶܢܽܘܢ:
ܘܰܠܗܽܘ ܡܳܢܳܐ ܕܢܰܦܫܳܐ ܘܰܡܠܰܐ ܒܢ̈ܰܝܳܐ ܕܢܶܥܒܶܕ ܐܶܢܽܘܢ܀
ܡܶܢ ܒܢ̈ܰܝܳܐ ܢܰܦܫܶܗ ܡܶܢ ܦܽܘܩܕܳܢܶܗ ܠܟܽܠ ܐܰܣܛܰܘܟܣܳܐ:
ܘܡܳܐ ܕܶܐܬܓܠܺܝܬ ܗܘܳܐ ܣܰܓܝܳܐ ܒܟܽܠ ܢܰܦܫ̈ܳܬܗܽܘܢ܀

They studied and drilled that lie-filled testimony
So that they would not become confused at the moment they would narrate it.
They set down the words of what they would say about the righteous one
So that they would not differ when lying as they had been ordered.
They made an identical, single word from two mouths
So it would be possible and easy for it to make murderous accusation.
These two sat like respected ones at the head of the rogation
Together with the innocent one against whom the bloody secret had been concocted.
Then out of the silence they forcefully rebuked Naboth
And as if angry emptied their pockets[87] against his words.
With artistry they stopped up their ears against his “blasphemy,”
And even though he had said nothing, were saying to him “Woe, what did you say!?”[88]
They presented expressions full of shock and alarm,
As if they were terrified by the frightening blasphemy they had heard.
“Why, sir, would you revile the King?” they were saying to him.
“For what reason would you blaspheme so against God?”

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[87] Var. M: “mouths.”

[88] Note that Jacob interprets the biblical text to mean not that the men brought witness to a previous offense, which would seem to be the plain meaning of the text, but rather that they heard him speaking it then and there. In this detail, Jacob seems to be responding to the logical difficulty of 1 Kgs 21:9: why is Naboth placed at the head of the people? Apparently the idea is the implication that Jezebel wanted to suggest that Naboth reacted to his high status by reviling God and King.

ܢܦܩܘ ܡܦܩܢܗܘܢ ܠܘܬܗ ܫܘܪܝܬܐ ܕܡܫܝܚܐ ܫܘܡܪܐ:
ܘܒܬܪܗ ܠܐ ܢܬܗܦܟܘܢ ܡܐ ܕܐܙܠܝܢ ܠܗܘ܀
ܫܡܥܬ ܗܘܐ ܩܠܐ ܕܡܝܐ ܢܐܡܪܘܗܝ ܥܠ ܙܘܥܐ:
ܘܠܐ ܢܬܦܠܓܘܢ ܡܐ ܕܡܬܓܠܓܠܝܢ ܐܝܟ ܕܐܬܦܩܕܘ܀
295 ܒܬܪܗ ܫܘܫܠܬܐ ܕܚܕܐ ܡܫܒܚܬܐ ܥܒܪܝܢ ܦܘܩܕܢ:
ܘܐܦܘܗܝ ܚܟܝܡܐ ܕܢܘܗܪܐ ܦܝܫ ܠܗ ܐܘܪܚܐ ܡܛܠܐ܀
ܢܛܪܘ ܗܟܝܢ ܐܝܟ ܢܦܫܬܐ ܒܢܝܫ ܒܥܘܬܐ:
ܟܕ ܐܡܝܢܐ ܕܢܣܒܠ ܠܟܠܗܘܢ ܐܘܪܐ ܕܪܘܚܐ܀
ܘܡܢ ܟܕ ܡܫܝܚܐ ܓܒܪܗ ܒܗ ܒܢܝܚܘܬܐ ܕܡܪܝܐܝܬ:
300 ܐܝܟ ܕܒܫܡܝܐ ܢܦܩܘ ܥܘܒܕܝܗܘܢ ܠܘܩܒܠ ܡܠܟܗܘܢ܀
ܒܥܒܪܘ ܐܘܪܚܬܗܘܢ ܥܘܡܩܘܬܐ ܡܢ ܓܘܦܗ:
ܘܟܕ ܠܐ ܡܠܠ ܐܘ ܡܢ ܡܠܠܬܐ ܐܡܪܝܢ ܗܘܘ ܠܗ܀
ܢܦܩܘ ܐܦܐ ܕܡܠܟܐ ܙܘܥܐ ܘܪܗܝܒܘܬܐ:
ܐܝܟ ܡܫܬܠܛܝܢ ܡܢ ܓܘܦܐ ܕܚܝܠܐ ܕܡܠܟܗ܀
305 ܥܠ ܡܢ ܓܒܪܐ ܐܚܝܕܐ ܠܡܠܟܐ ܐܡܪܝܢ ܗܘܘ ܠܗ:
ܘܡܛܠ ܡܢܐ ܐܬܓܒܪ ܗܘܐ ܥܠ ܥܠܡܐ܀

To all appearances they were shocked and wailed like zealots for the Lord
Against the blasphemy they had heard and "it startled them!"
"This man has reviled the King, even God;
It is incredible how the Earth can bear his words!"
The crowd had gathered around the wronged one because of their words,
And through their testimony he was accused in the foul gathering.
And since they were respectable personages, they were believed,
For Jezebel had chosen them just because of this.
For this reason she had craftily requested of the elders that they come,
So that no one would reject their testimony, for they were honest.
So the pupils of the teacher, instructor of every evil, stood up
And through their testimony that innocent man was found guilty.

XIV. THE CROWD SURROUNDS AND STONES NABOTH

The crowd gathered around the wronged one from every side,
And he became confused and did not know what to say.
He had been accused in the assembly of the wicked and would not speak,
For there was not there any place for his words to be heard.
"Punishable by death, blasphemer!" they were crying out
To the pious man who was not guilty of that said by the sinners.
The pack of vicious wolves surrounded the innocent lamb,
And one by one were dragging him away for dismemberment.

170 ܪܳܘܚ ܒܶܐܣܟܺܡܳܐ ܘܳܐܝܟ ܛܳܒ̈ܬܶܐ ܕܡܳܢܝܳܢܐ ܐܰܟܠܶܗ:
ܟܰܠܐ ܓܽܘܕܳܦܐ ܕܰܥܰܡܗ ܗ̱ܘܰܘ ܥܰܡ ܘܳܐܪܶܘܚ ܐܶܢܽܘܢ܀
ܗܳܝܳܐ ܓܰܒܪܳܐ ܪܰܚܺܡ ܠܡܰܠܟܳܐ ܐܳܦ ܠܰܐܠܳܗܳܐ:
310 ܠܰܘܙܳܐ ܗ̱ܘ ܕܰܐܡܰܪ ܡܳܪܝܳܐ ܠܡܽܘܫܶܐ ܐܳܘܪܚܳܐ ܡܶܠܰܟܽܘܗ̱ܝ܀
ܚܳܐܶܡ ܗ̱ܘܳܐ ܥܰܡܳܐ ܚܠܳܦܰܘܗ̱ܝ ܘܰܠܚܡܳܐ ܡܶܢ ܡܰܠܰܐܟܰܘܗ̱ܝ:
ܘܰܒܫܽܘܪܳܢܰܘܗ̱ܝ ܡܶܬ݂ܦܰܠܓ ܗ̱ܘܳܐ ܒܶܣܡܳܐ ܛܳܠܳܐ܀
ܘܕܦܰܬܪ̈ܽܘܦܶܐ ܡܥܺܢܺܡ ܗ̱ܘܰܘ ܐܰܠܡܰܟܠܶܗ ܗ̱ܘܰܘ:
ܘܳܐܦ ܗܽܘ ܐܶܫܬܰܟܰܠ ܡܶܛܽܠ ܗܽܘܳܐ ܒܓܶܠ ܗ̱ܘܳܐ ܐܶܢܽܘܢ܀
315 ܟܰܠܐ ܗܽܘ ܫܽܒ̈ܚܶܐ ܡܶܠܟܰܐ ܢܳܐܠܳܘ ܕܪܰܚܡܽܘܬܳܐ:
ܘܰܒܫܽܘܒܳܚܰܘܗ̱ܝ ܠܳܐ ܐܺܝܬ ܢܶܦܠܳܐ ܕܡܶܢܬܳܐ ܐܺܝܬ܀
ܡܽܘܫܶܐ ܠܫܡܰܝܳܐ ܕܰܐܪܥܳܐ ܡܫܰܒܰܚ ܥܰܠ ܟܶܢܫܳܐ:
ܘܰܒܫܽܘܪܳܢܰܘܗ̱ܝ ܗܽܘ ܪܽܘܚܳܐ ܡܶܬ݂ܚܰܢܰܢ ܗ̱ܘܳܐ܀
ܚܳܐܶܡ ܗ̱ܘܳܐ ܥܰܡܳܐ ܚܠܳܦܰܘܗ̱ܝ ܘܰܠܚܡܳܐ ܡܶܢ ܟܽܠ ܓܰܒܺܝܢ:
320 ܘܳܐܦ ܠܶܗ ܗܽܘ ܘܡܢܳܐ ܢܺܐܡܰܪ ܠܳܐ ܡܳܨܶܐ ܗ̱ܘܳܐ܀
ܡܶܬ݂ܦܰܠܓ ܗ̱ܘܳܐ ܒܰܢܽܘܚܳܐ ܕܟܺܐܦ̈ܶܐ ܘܠܳܐ ܡܶܫܬܰܠܰܠ ܗ̱ܘܳܐ:
ܘܰܟܠܶܗ ܗ̱ܘܳܐ ܐܰܠܽܘܳܐ ܠܡܰܫܟ̈ܢܰܘܗ̱ܝ ܐܰܝܟ ܢܶܠܰܩܛܽܘܢ ܗ̱ܘܰܘ܀
ܫܳܠܶܡ ܡܳܘܬܳܐ ܘܡܚܰܒܠܳܢܽܘܬܳܐ ܡܶܢܶܗ ܗ̱ܘܳܐ ܠܶܗ:
ܠܫܰܝܳܐ ܕܠܳܐ ܡܫܰܝܚ ܡܶܢ ܡܰܠܰܐܟܳܠܐ ܡܶܢ ܚܰܡܠܳܐ܀
325 ܕܢܺܐܟ݂ܠܶܗ ܓܰܘܙܳܐ ܘܦܺܐܪ̈ܶܐ ܕܫܰܝܢܳܐ ܠܐܝܠܳܢܳܐ ܝܰܒܺܝܫܳܐ:
ܘܚܰܕ ܚܰܕ ܡܫܺܝܚܽܘܗ̱ܝ ܡܫܺܝܚܳܐ ܗ̱ܘܳܐ ܠܶܗ ܠܡܫܰܡܫܳܢܽܘܬܶܗ܀

Jezebel's workers, whom she had hired in order to cast the murderous accusation,
Accomplished their tasks diligently, as they had been invited[89] to do.
But that wronged man did not speak,
And did not know what the reason for the uproar over him.
Over him there arose false witnesses[90] as over our Lord,
And he was framed by fraudulent outcries.
A sinful judgment was inflicted on the man by the wicked ones,
And a river of wickedness was smashing him with its evil waves.
The great sin was like a harsh winter
And crafted there a hailstorm out of the fair weather and began to beat down.
A cloud of stones materialized out of the throng
And without any thunder released its downpour upon the innocent one.
A stormwind of lying formed hail, but not out of[91] water,
To beat upon the single tree full of sweet fruit.
That frightful storm of blood was stirred up to great degree
And rained down stones from every side upon the righteous man.
Jezebel's fast showed itself for what it was trying to do,
And the reason why the celebration was held became known.
That trap that had been laid then in secret sprang up
And captured the upright one on account of whom it had been hidden there.

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[89] Var. M: "ordered."

[90] Var. M: "The sinful witnessed attended to their work."

[91] Var. M (erroneous): "hail from the midst of."

ܦܬܠܐ ܕܐܬܟܠ ܕܐܝܢܐ ܐܢܘܢ ܐܪܥܐ ܩܛܠܐ:
ܩܡܘ ܠܥܒܕܘܗܝ ܩܫܝܐܝܬ ܐܝܟ ܕܐܪܕܦܘܗ܀ 171
ܗܘ ܕܝܢ ܗܘܐ ܟܦܢܐ ܠܚܡܐ ܠܐ ܡܟܠ ܗܘܐ:
ܘܡܝܐ ܕܝܢ ܒܠܒܗ ܕܢܘܢܐ ܕܒܠܥܗܝ ܠܐ ܚܙܐ ܗܘܐ܀
ܩܡܘ ܗܘܘ ܒܠܒܘܗܝ ܦܬܓܡܐ ܕܩܘܡܢܐ ܐܝܟ ܕܟܠ ܡܪܝ:
ܘܒܪܘܚܬܐ ܕܟܢܝܬܐ ܡܬܦܝܣ ܗܘܐ܀
ܕܡܝܐ ܕܟܘܠܐ ܦܣܩ ܠܗ ܒܟܢܪܐ ܡܢ ܩܡܚܐ:
ܘܢܘܪܐ ܕܙܘܥܬܐ ܒܟܠܠܘܗܝ ܟܬܒܐ ܡܚܙܪ ܗܘܐ ܠܗ܀
ܣܗܕܐ ܕܟܝܐ ܐܬܪܗܒ ܗܘܐ ܠܣܗܕܘܬܐ ܩܫܝܐ:
ܘܣܟܠ ܐܦܝ ܟܕܪܐ ܒܪܝܫܐ ܘܡܢܝ ܡܫܟܗ܀
ܚܝܐ ܕܟܐܦܐ ܡܘܬ ܢܦܫܗ ܡܢ ܠܗ ܩܝܡܐ:
ܘܠܐ ܕܟܝܐ ܢܦܫܬ ܦܩܕܘܗ ܟܠ ܐܦܫܝܐ܀
ܘܡܫܚܐ ܕܩܘܡܢܐ ܫܡܠܬ ܟܕܪܐ ܠܗ ܡܢ ܡܬܢܐ:
ܘܐܣܬܟܠ ܗܘܐ ܒܗ ܒܚܝܪ ܐܝܟܢܐ ܡܠܐ ܚܟܡܬܐ܀
ܐܬܬܪܝܡ ܕܟܠܬ ܗܘ ܦܩܘܕܐ ܕܚܝܠܐ ܕܘܡܐ:
ܘܐܬܦܢܝ ܟܐܦܐ ܡܢ ܟܠ ܟܢܬܝ ܟܠ ܙܒܢܐ܀
ܪܘܡܐ ܕܐܬܟܠ ܡܢ ܢܦܫܗ ܘܡܢ ܟܦܢܐ ܗܘܐ:
ܘܐܬܒܟܬ ܗܘܐ ܒܠܒܗ ܘܡܛܠ ܠܥܡ ܐܬܦܢܣ܀
ܚܙܐ ܗܘܐ ܦܢܝܐ ܗܘ ܕܠܐ ܗܘܐ ܒܟܢܫܐ ܗܘܚܕܡ:
ܘܪܘ ܠܬܘܕܝܐ ܕܡܛܠܬܗ ܠܡܥܪ ܗܘܐ ܐܝܟ܀

XV. NABOTH PRAYS TO GOD FOR VENGEANCE

The humble man saw the cloud of stones and that there was no shelter,
and raised his eyes to God, saying to Him,
“O You upright Judge, look at me; how I am dying,
And demand my blood, Lord, from Ahab’s perverse kingdom.
Had I blasphemed, before I could blaspheme You would have heard,
For You are always listening to the heart’s thoughts.
And now that they have fraudulently made me into a sinful blasphemer,
You, O Examiner of all, should avenge my mistreatment by their hands.
This fraud is due to the vineyard that Ahab would take away,
Let him not get the vineyard through blood, Lord, and You disregard it.
Unto You do I commit my inheritance; rise up as Avenger of all
And drive from it the pagans who desired to take it over.
Do not allow Jezebel to inherit it as she wishes;
You take the vineyard and let the daughter of the wicked not enter it.
Be my heir, take over the vineyard for me, so that whoever comes
Shall find you in it, holding fast to it like a hero.
Command the ground upon which innocent blood is being shed
That it not hide it but disclose it, as that of Abel. Gen 4:10; compare Heb 12:24
May Ahab’s crown be liable for my blood; take from him
The vengeance for murder by proper justice, without forgiveness.

ܚܙܳܐ ܡܰܣܟܺܢܳܐ ܚܢܳܢܳܐ ܕܰܩ̈ܠܶܐ ܘܟܰܠܡ ܦܶܓܪܳܐ:
172 ܘܰܬܠܳܐ ܟܢ̈ܫܰܘܗܝ ܪܶܒ ܠܰܐܠܳܗܳܐ ܟܰܕ ܐܳܡܰܪ ܠܶܗ܀
ܐܰܝ̱ܟ ܕܺܝܢܳܐ ܠܐܰܚܪܳܐ ܚܙܳܘ ܟܰܕ ܠܰܟܡܳܐ ܡܳܠܳܐ ܐܺܝ̱ܬ:
ܘܰܬܒܰܥ ܡܶܢܝ ܕܡܶܗ ܡܶܢ ܡܰܠܟܽܘܬܳܐ ܘܦܽܘܪܥܳܢܳܐ ܕܐܳܬܶܐ܀
ܐܰܠܳܗ ܟܰܪܦܶܠ ܡܶܢ ܕܶܐܠܰܚܶܕ ܐܰܝ̱ܟ ܡܳܫܶܚ ܢܶܬܶܠ:
ܕܶܐܦ ܚܰܫ̈ܡܳܐ ܕܟܰܠܳܐ ܡܰܠܶܟܽܘܢ ܐܰܝ̱ܟ ܙܳܠܳܐ ܐܰܝ̱ܟ܀
ܘܗܳܐ ܠܰܠܡܽܘܟ ܘܡܶܫܬܰܪܪܳܐ ܒܰܡܠܳܐ ܟܕܶܪܘܟ:
ܐܰܝ̱ܟ ܥܰܒܶܕ ܥܰܠ ܐܰܚܳܐ ܠܡܰܠܟܽܘܟ ܡܶܢ ܐܰܒ̈ܳܗܰܘܗܝ܀
ܗܽܘܳܐ ܠܡܰܠܟܳܐ ܡܰܠܟܰܠ ܟܰܪܡܳܐ ܕܢܰܦܶܩ ܐܳܡܰܪ:
ܠܳܐ ܡܳܪܝ ܢܶܩܢܶܘܗܝ ܟܰܪܡܳܐ ܠܟܰܪܡܳܐ ܘܐܰܘܪܳܐ ܡܶܢܶܗ܀
ܟܽܠ ܡܰܟܰܠܠ ܐܺܝ̱ܬ ܡܢܳܐܘܬܝ ܩܰܘܡ ܟܽܢ ܐܳܡ ܬܰܟܠܶܝ ܟܽܠ:
ܘܰܛܪܶܘܢ ܡܶܢܶܗ ܠܰܫܢ̈ܰܩܳܐ ܕܢܶܟܶܘܢ ܕܢܰܩܘܡܘܢ ܟܽܢܶܗ܀
ܠܳܐ ܬܶܬܶܠ ܟܽܢܶܗ ܠܰܚܰܟܰܠ ܬܳܐܪܳܐ ܐܳܡ ܪܰܚܡܶܢܶܗ:
ܐܰܝ̱ܟ ܡܳܟ ܟܰܪܡܳܐ ܘܠܳܐ ܬܶܬܠܰܟ ܠܶܗ ܟܰܪܳܐ ܕܥܰܠܬܳܐ܀
ܗܳܘܶܐ ܟܰܕ ܡܢܳܬܳܐ ܘܩܰܘܡ ܟܰܕ ܒܟܰܪܡܳܐ ܘܩܰܠ ܡܶܢ ܕܐܶܬܳܐ:
ܟܽܠ ܡܶܡܬܰܚ ܟܽܘ ܕܰܠܚܶܡܬܶܗ ܠܶܗ ܐܳܡ ܟܰܝܢܳܐ܀
ܦܩܰܘܕ ܟܽܢܶܗ ܠܐܰܘܪܳܐ ܕܡܶܡܬܰܟܶܕ ܟܽܢܶܗ ܕܡܳܐ ܪܰܡܳܐ:
ܘܠܳܐ ܬܦܰܩܳܐ ܒܟܰܠܰܘܗܝ ܐܶܠܳܐ ܬܦܰܪܣܶܘܗܝ ܐܳܡ ܕܟܰܪܘܟܶܠ܀
ܬܶܟܶܗ ܕܐܳܡܰܪ ܢܳܒܽܘܬ ܟܽܘ ܕܡܶܟ ܘܬܰܟܶܕ ܡܶܢܶܗ:
ܟܢܳܬܳܐ ܕܡܰܠܟܳܐ ܒܪܺܝܢܳܐ ܩܳܐܶܡ ܕܠܳܐ ܡܶܬܒܰܥܳܢܳܐ܀

Record against Jezebel the stoning that I suffered, though I had done no wrong.
And when she is held to account, count up my blows and requite them.[92]
Who avenges the blood of the wronged[93] if not You,
And to whom should someone wronged cry out, if not to You.
My abuse[94] is entrusted to Your uprightness. Let it not be hidden;
Reveal it like the Sun, so that Ahab may be shamed by his deeds."

XVI. WHY GOD'S JUSTICE DID NOT OBJECT IMMEDIATELY

A cloud of anger released its strength over the beautiful one,[95]
And the evil deed was completed at the foul fast.
The sinners did as they had learned from the letter,
And the innocent man was found guilty by the wicked ones in sinful trial.
Justice kept its silence from him as he died,
But recorded[96] it for action for him, and placed it in the great book.
It covered its face when they were stoning him, so no one could see it,
And kept track of the moment it would be appropriate for it to show itself.
They accomplished their will, stoning him while it kept silent,
So that when it would do its will upon them, it would silence them.

---

[92] Var. 7 and M: "so that she pays them back."

[93] Var. 7 and M: "defrauded."

[94] Var. M: "my affair."

[95] See lines 337–42. This is a typical narrative approach of Jacob's, reminiscent of Old Testament style; i.e., to resume the narrative after a lengthy interruption by "resumptive repetition." Similarly, line 447 resumes 424.

[96] Var. 7 and M (erroneous): "surrounded one."

ܡܬܘܒ ܟܠ ܐܝܟܠ ܩܠܐ ܕܫܡܥܬ ܡܢ ܠܐ ܦܫܪܬ܆
ܘܡܛܠ ܕܡܠܐܟܐ ܣܦܘܒ ܦܬܓܡܐ ܘܦܪܘܫ ܐܢܘܢ܀ 173
ܕܡܛܠ ܕܥܒܕܝܬܐ ܡܢܗ ܐܬܒܥ ܐܠܐ ܐܢ ܐܝܬ܆
370 ܘܥܡܗ ܢܦܪܐ ܐܝܟܐ ܕܥܒܕ ܐܠܐ ܐܢ ܠܗ܀
ܡܣܟܠ ܦܘܪܩܢ ܟܠܗܘܢ ܠܐ ܢܛܝܩܐ܆
ܒܠܗܘܢ ܐܝܟ ܦܘܡܐ ܕܢܦܩܬܐ ܐܝܟ ܒܥܒܪܬܗ܀
ܚܝܠܐ ܕܙܘܥܐ ܢܦܠ ܥܠܘܗܝ ܟܠ ܡܨܪܝܐ܆
ܘܐܬܦܠܓ ܗܘܐ ܒܥܒܪܐ ܥܡܐ ܒܪܘܡܐ ܠܝܡܐ܀
375 ܐܝܟ ܕܡܠܟܘ ܥܡ ܐܓܪܬܐ ܒܥܒܪ ܒܥܠܐ܆
ܘܡܢ ܪܥܝܐ ܒܪܝܐ ܕܟܘܠܐ ܥܡ ܙܡܚܢܐ܀
ܩܠܝܬܐ ܕܝܢ ܥܠܬܗ ܡܢܗ ܡܢ ܡܠܐ ܗܘܐ܆
ܘܒܦܘܪܥܢܐ ܠܡܒܠܗ ܘܫܡܠܗ ܒܦܩܪܐ ܙܒܢܐ܀
ܢܦܩܬ ܐܩܝܡ ܡܢ ܐܝܠܝܢ ܠܗ ܕܐܝܟ ܠܐ ܢܬܪܘܡ܆
380 ܘܢܦܪܬܐ ܪܒܝܐ ܕܡܠܐ ܕܡܦܪ ܠܗ ܠܡܬܐ ܢܦܩܘ܀
ܚܢܘ ܪܒܝܘܗܝ ܡܢ ܐܝܠܝܢ ܠܗ ܘܗܝ ܡܠܟܐ܆
ܕܡܠܐ ܕܪܒܝܘܗܝ ܚܒܪܐ ܒܗܘܢ ܗܝ ܠܡܠܟ ܐܢܘܢ܀

It had allowed wickedness a place to act its own way
So that when it did show its will there,[97] it would then be put to shame.
Justice kept quiet, and the righteous one died through great wickedness
According to the sinful command that had come from the Ahabites.[98]

XVII. JEZEBEL GETS THE NEWS AND INFORMS AHAB

When the murderous act had been completed by the wicked ones,
They sent word to report that Naboth had died to the King's spouse.[99]
They went and sent off a report full of bad tidings
But they were as proud of it as of the doing of good deeds:
Great joy that the innocent one had been found guilty by their side,
A good report that the righteous one had died without wrong-doing,

---

[97] Var. 7 and M: "when it showed its bad will." It is hard to explain away this now-paralleled variant by adducing any standard scribal error. More likely this is the original text that has been cleaned up by eliminating any reference to "badness" on the part of Justice. Understand something like "harsh" justice? Aramaic *bīš* often simply means "bad" in the sense of "harmful, damaging" rather than "evil."

[98] See to line 388.

[99] The expression ܕܒܝܬ is well-known in Syriac to mean "associates, members of a group" and the like, and is normally used this way elsewhere by Jacob (e.g., line 470). In this stanza (and possibly in the previous one and in VII as well), however, the ܕܒܝܬ of Ahab or of "the King" is always used in parallel to Jezebel. It seems clear to me, then, that Jacob is using this term in the way that is commonly found in Babylonian talmudic Aramaic, as "wife;" see M. Sokoloff, *A Dictionary of Jewish Babylonian Aramaic* 312a. This usage has not previously been recognized by Syriac lexicographers. Note, on the other hand, that in stanza VII (with which this stanza forms a perfect *inclusio*) this expression is explicitly masculine and refers to other than Jezebel.

ܡܥܠ ܗ̱ܘܐ ܠܗ ܐܬܪܐ ܒܥܘܠܐ ܕܢܫܕܘܪ ܕܝܠܗ:
ܕܗܐ ܕܪܒܢܘܬܗ ܢܩܝ ܐܝܟ ܩܘܕܡ ܢܒܘܬ܀
ܡܟܠ ܩܛܘܠܐ ܘܩܛܠ ܙܕܝܩܐ ܒܪܘܫܥܐ ܙܟܝܐ:
ܐܝܟ ܦܘܩܕܢܐ ܕܥܘܠܐ ܕܐܬܐ ܡܢ ܥܠ ܐܚܐܒ܀
174 ܘܟܕ ܐܫܬܡܥ ܟܬܒܐ ܕܡܠܟܬܐ ܡܢ ܬܩܝܦܐ:
ܡܠܟܗ ܕܢܫܕܪܘܢ ܠܒܪܝܫ ܡܠܟܐ ܕܫܡܥ ܠܗ ܢܒܘܬ܀
ܗܟܢܐ ܕܡܠܟܐ ܠܗܠܝܢ ܟܬܒܐ ܡܫܠܚ ܗ̱ܘܐ:
ܘܫܠܡܝܢ ܠܗ ܐܝܟ ܠܒܒܐ ܕܡܦܩܬܐ܀
ܚܪܘܬܐ ܕܟܠܐ ܕܚܝܠ ܡܢ ܙܪܥܘܗܝ:
ܘܫܡܥܢܐ ܠܗܢܐ ܘܩܛܠ ܙܕܝܩܐ ܕܠܐ ܡܥܠܬܐ܀

Comforting news that the pious man had been lost through guile,
Heartfelt joy that innocent blood had been shed.
"The corpse has fallen; let Jezebel rejoice!" they sent her,
"The blood has been shed; news that has gladdened Ahab's spouse."
That the evil had come to pass was good news that they were happy with
So they quickly sent it to Ahab and Jezebel who were eager for it.
When they had sent word to the King's spouse that Naboth had died,
She-wolf Jezebel was delighted with the report of the murder that had taken place.
She had longed to encounter the evil report that came to her ears,
For the sword that had fallen upon the righteous pleased her.
She heard that her seed had produced a full harvest from the letter, Ps 126:6
For she had sown deceit and harvested the blood, and she was greatly relieved.
They came in and reported to her about the victory of wickedness, which had triumphed,
And the mistress of murder rejoiced that the Truth had been quite powerless.
She jumped up[100] and went to her husband to report
That he could go and take over the stolen vineyard sinfully.
Go ahead, act vigorously, and take over the whole vineyard that you coveted.
Naboth is dead; take over the vineyard as you please. 1 Kgs 21:15
Since he would not give you the vineyard for a price when he could want to,
Take it away from him for free, now that he cannot want to.

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[100] Var. 7 and M: "she erupted."

ܫܰܒܪܬܳܐ ܕܚܰܫܳܐ ܕܐܳܒܶܕ ܢܰܦܫܳܐ ܒܰܪܢܳܫܽܘܬܳܐ:
ܚܰܕܘܳܐ ܠܟܽܠܳܐ ܕܐܶܣܬܰܟܰܠ ܗ̱ܘܳܐ ܕܡܳܐ ܪܳܡܳܐ܀
ܡܰܕܒܪܳܐ ܢܶܥܰܠ ܠܐܰܣܺܝܪܳܐ ܐܰܝܟ ܕܰܠ ܡܰܠܟܶܗ ܗ̱ܘܰܘ ܠܳܗ:
ܘܡܳܐ ܐܶܬܦܰܩܰܕ ܠܚܕܳܐ ܘܐܰܦܪܶܫ ܠܟܽܠܚܰܕ ܐܰܝܟ܀
ܕܗܘܳܐ ܚܶܠܡܳܐ ܫܰܒܪܳܐ ܗ̱ܘ ܠܚܶܡܳܐ ܘܡܰܠܟܶܝܢ ܠܶܗ:
ܘܐܰܪܒܥܳܐ ܫܶܪܝܳܐ ܠܐܰܝܟ ܘܐܰܦܪܶܫ ܘܰܫܰܒܰܩܶܗ ܠܶܗ܀
ܡܰܠܶܟ ܗ̱ܘܳܐ ܗܽܘܝܳܐ ܠܟܽܠܚܰܕ ܡܰܠܟܳܐ ܕܥܰܠ ܠܶܗ ܢܶܦܩܳܐ:
ܘܕܶܢܚܳܐ ܐܰܝܟ ܕܐܰܠܳܗܳܐ ܒܚܶܠܡܳܐ ܕܚܶܠܡܳܐ ܕܫܰܠ܀
ܦܽܘܛܺܝܦܰܪ ܠܐܰܘܪܚܶܗ ܕܠܰܚܡܳܐ ܚܰܡܪܳܐ ܘܐܳܬܳܐ ܠܐܰܪܥܺܝܢܶܗ:
ܘܰܒܫܽܒܠܳܗ ܗ̱ܘܳܐ ܣܢܺܝܐ ܘܢܶܦܰܠ ܥܰܠ ܙܰܒܢܳܐ܀
ܡܫܰܡܫܶܬ ܘܰܟܢܶܫ ܙܰܒܢܶܗ ܒܰܩܠܳܐ ܡܶܢ ܐܰܣܺܝܪܳܐ:
ܕܙܳܒܢܶܗ ܢܦܰܠܳܐ ܘܥܶܕܳܢܳܐ ܠܡܰܦܩܳܐ ܘܠܳܐ ܐܶܬܪܽܘܡܺܝܬ܀
ܠܶܗ ܗ̱ܘܳܐ ܡܣܰܒܪܳܗ ܥܰܠ ܦܽܘܪܩܳܢܳܐ ܕܪܽܘܓܙܳܐ ܕܡܰܪܶܗ:
ܘܰܐܝܟ ܦܽܘܫܳܩܳܐ ܡܣܰܟܶܝܢ ܙܘܳܓܳܐ ܡܶܢܳܐ ܡܰܠܠܳܐ܀
ܘܰܒܥܳܐ ܠܚܰܒܪܶܗ ܚܰܝܠܳܐ ܟܽܠ ܠܡܰܫܩܝܽܘܬܶܗ: 175
ܕܢܶܦܽܘܩ ܬܰܠܘܳܐ ܡܳܪܝܳܐ ܣܰܓܺܝܐܳܐ ܠܚܽܘܠܳܬܶܗ܀
ܦܽܘܡ ܘܐܶܬܦܰܪܰܫ ܘܡܶܢܳܐ ܡܳܪܝܳܐ ܕܠܶܗ ܘܐܶܠܝ ܗ̱ܘܳܬ:
ܡܰܠܶܟ ܠܶܗ ܢܶܦܩܳܐ ܗܳܘ ܠܟ ܡܳܪܝܳܐ ܐܰܝܟ ܕܦܰܩܶܕ ܠܟ܀
ܘܠܳܐ ܐܶܬܥܗܶܕ ܗ̱ܘܳܐ ܠܟ ܡܳܪܝܳܐ ܒܰܢܝܫܳܐ ܡܶܢ ܙܰܒܢܳܐ ܗܳܘ:
ܡܫܰܡܫܺܝܢ ܗܘܳܐ ܡܰܠܶܟ ܡܶܢܶܗ ܡܶܢ ܠܳܐ ܙܰܒܢܳܐ܀

Look, the insolent fellow who despised your order is hidden beneath a pile of stones,
And his mouth, which would never respond to the King's request, is stopped up.
He who rejected the word, the stones have struck him because of his words.
He who opposes the King when he speaks must not be arrogant. Prov 16:10
He lost his vineyard and killed himself since he did not obey you,
The vineyard belongs to you, while death belongs to him, since he was stubborn.

XVIII. NABOTH'S BLOOD APPEALS TO GOD FOR JUSTICE

The impure woman's greedy husband heard
And hurried to take over the ownerless vineyard. 1 Kgs 21:16
He rejoiced over the mistreated corpse felled by his spouse
And diligently set out for robbery and plunder.
The despoiler exulted and added the vineyard to his possessions,
And went down to take over and take pleasure in that which he had coveted.
But when he was about to step into the stolen inheritance,
The innocent blood raised its voice[101] before the Judge:
"Come Judge, save my inheritance from the sinner.
Let him not go into it, for I have committed it to You; go and afflict him!"

XIX. GOD COMMISSIONS ELIJAH TO CONFRONT AHAB

Then the Lord, doer of Justice and Righteousness.
Was moved by zeal and admonition against Ahab,

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[101] Var. B is difficult, but if correct something like "presented a strong case" instead of "raised its voice."

ܗܳܐ ܐܶܝܟ ܓܰܒܪܳܐ ܛܺܒܥܰܪ ܡܰܪܝܳܐ ܕܡܳܛܶܐ ܦܽܘܩܕܳܢ:
ܘܰܥܒܺܪ ܦܽܘܩܕܶܗ ܕܡܶܠܰܟ ܡܰܠܟܳܐ ܡܶܛܽܘܠ ܠܳܐ ܢܰܗܦܶܟ܀
415 ܘܦܺܩܰܕ ܡܶܠܬܳܐ ܦܰܪ̈ܫܳܐ ܒܶܗ ܩܺܫܬܳܐ ܠܽܘܩܒܰܠ ܡܶܠܟܰܘ̈ܗܝ:
ܘܠܽܘܩܒܰܠ ܡܰܠܟܳܐ ܗܳܐ ܕܰܡܫܰܠܶܠ ܠܳܐ ܢܶܬܪܰܘܪܰܒ܀
ܐܽܘܒܶܕ ܥܰܡܶܗ ܘܰܫܠܰܛ ܢܰܦܫܶܗ ܒܰܠܳܐ ܡܰܥܒܳܪ:
ܘܶܡܠܰܟ ܒܢܰܝ̈ܳܐ ܘܫܰܠܚܶܗ ܡܰܘܬܳܐ ܥܰܠ ܕܶܐܬܥܰܠܺܝ܀
ܥܒܰܕ ܗ̱ܘܳܐ ܡܰܢܳܐ ܠܥܰܒܕܶܗ ܕܰܡܠܶܟܗ ܕܰܡܫܰܡܫܳܢܽܘܬܳܐ:
420 ܘܶܐܫܬܰܥܒܰܕ ܗ̱ܘܳܐ ܕܢܺܐܙܰܠ ܥܰܒܕܳܐ ܕܡܰܠܶܟ ܠܶܗ ܡܳܪܳܐ܀
ܚܕܺܝ ܥܰܡܠܳܐ ܠܥܰܒܕܽܘܬܳܐ ܘܢܶܦܩܰܬ ܡܶܢ ܒܰܪܳܐ ܠܦܽܘܪܩܶܗ:
ܘܫܳܡ ܠܚܺܐܪܽܘܬܳܐ ܘܒܶܢܝܳܐ ܐܰܟܘܳܬܶܗ ܒܡܶܨܪܶܝܢ܀
ܙܥܽܘܪ ܚܽܘܒܳܒܳܐ ܘܰܐܘܫܶܛ ܒܢܰܝܳܐ ܥܰܠ ܡܶܢܝܳܢܶܗ:
ܘܰܫܚܶܠ ܝܳܪܬܶܗ ܘܢܰܐܫܺܝܒܳܐ ܒܶܗ ܕܙܳܟܶܐ ܗ̱ܘܳܐ ܠܶܗ܀
425 ܘܟܰܕ ܦܳܫܶܛ ܗ̱ܘܳܐ ܕܰܠܒܢܰܝ̈ܳܐ ܣܰܓܺܝܐܳܬܳܐ ܢܶܬܶܠ:
ܘܗܳܐ ܐܰܟܚܳܐ ܐܽܘܟܶܝܢ ܗܳܠܳܐ ܩܶܕܡ ܕܢܳܝܳܐ܀
ܐܳܦ ܕܢܝܳܐ ܩܰܪܳܐ ܠܒܢܰܝ̈ܳܘܗܝ ܡܶܢ ܥܰܘܠܳܐ: 176
ܠܳܐ ܢܶܬܶܠ ܠܶܗ ܕܺܝܠܶܟ ܐܰܠܳܗܽܘܬܶܗ ܐܶܠܳܐ ܘܦܰܣܶܩ ܒܶܗ܀
ܗܽܝܡܶܢ ܡܳܪܝܳܐ ܠܥܳܒܶܕ ܕܺܝܢܳܐ ܘܙܰܕܺܝܩܽܘܬܳܐ:
430 ܕܠܳܐ ܒܶܗ ܛܢܳܢܳܐ ܘܡܰܥܒܕܳܢܽܘܬܳܐ ܠܽܘܩܒܰܠ ܐܢܳܫ܀

And sent Elijah, a man imbued with admonition
To go out against Ahab, the great[102] godless one.
The Lord called to His honest servant and spoke with him,
"Arise, go down to meet King Ahab and reveal his falseness; 1 Kgs 21:18
435 He has gone down here to inherit a stolen vineyard. Go and say to him
'You shall not enjoy the inheritance, for it is not yours'
Go and say to this one who murdered and thought he would inherit
'Naboth left his vineyard to me when he was dying.
I am the one who is the heir of that innocent man; and the vineyard is mine;
440 I have taken over his inheritance; to do justice for him!
What do you want with the possession that has been committed into my hands?
He gave it, commended it to me when they were stoning him, and I shall not neglect my duty.
I am Naboth's avenger by right.
Anyone who is defrauded, his case stays with me and I shall not rest.
445 At the place where the dogs licked his blood, they shall lick your blood! 1 Kgs 21:19
For by that measure of blood that you measured shall retribution also be taken from you.'"

XX. THE CONFRONTATION[103]

The sinner went down to take over the vineyard as he had hoped,
But here came Elijah like a two-sided sword,
Burning with zeal, richly endowed with admonition,
450 Boiling with spirit, his face dripping with honesty,

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[102] Var. M: "the godless king."

[103] Note how Jacob makes the confrontation between prophet and king the central stanza of his homily, even though Elijah seems at first to play a relatively small part in this story.

ܘܩܡ ܠܐܠܝܐ ܥܒܪܐ ܕܢܗܪܐ ܠܡܥܡܘܕܝܬܐ:
ܘܗܘ ܢܦܩ ܗ̱ܘܐ ܠܘܩܒܠ ܐܝܟ ܚܬܢܐ ܪܒܐ܀
ܘܡܪܝܗ̱ܝ ܡܪܝܐ ܠܥܒܕܗ ܩܐܡ ܘܡܩܒܠ ܠܗ:
ܘܩܡ ܫܘܐ ܠܐܘܪܚܗ ܕܐܝܟ ܡܚܒܐ ܘܦܪܣܐ ܠܐܦܘܗ܀
435 ܠܦܪܫܐ ܡܫܝܚܐ ܗܐ ܢܚܬ ܬܐܘܡܐ ܐܝܟ ܘܐܡܪ ܠܗ:
ܕܒܪܢܫܐ ܠܐ ܐܠܗܐ ܕܠܗ ܕܡܠܟ ܗ̱ܘ܀
ܐܝܟ ܕܐܡܪ ܠܗ ܠܥܒܕܐ ܕܡܫܠ ܘܫܕܪ ܕܡܪܐ:
ܘܟܕ ܐܫܬܠܠ ܗ̱ܘܐ ܢܦܩܐ ܒܪܗ ܒܝ ܡܠܠܐ ܗ̱ܘܐ܀
ܐܢܐ ܐ̱ܢܐ ܚܙܝܬܗ ܕܗܘ ܐܠܝܫܥ ܘܐܝܟ ܗܘ ܒܪܝܐ:
440 ܘܒܢܝܐܘܬܗ ܐܢܐ ܡܫܘܕܥ ܐܟܬܒ ܕܝܠܗ܀
ܪܒ ܡܠܟܐ ܕܥܬܝܕ ܡܫܬܠܠ ܡܢ ܟܠܐ ܐܝܟ:
ܟܕ ܗܢܐ ܘܦܩܕ ܒܝ ܕܢܫܬܠܡ ܠܗ ܘܠܐ ܡܣܘܒܐ ܐ̱ܢܐ܀
ܐܟܕ ܚܙܝܬܗ ܐܢܐ ܕܢܦܩܐ ܡܢ ܟܐܘܬܐ:
ܘܡܠܠ ܡܢ ܕܠܐܣܡ ܟܕ ܢܛܪ ܕܝܠܗ ܘܠܐ ܡܠܠܐ ܐ̱ܢܐ܀
445 ܒܗܝ ܕܘܒܠܐ ܕܠܗ ܡܠܟܘܬܐ ܠܒܝܫܗ ܢܠܒܫܗ ܠܒܫܘ:
ܒܗܘ ܚܙܪ ܩܠܠܐ ܕܝܕܐ ܕܐܬܒܠ ܐܦ ܡܫܠܦܪܢܟ܀
ܢܚܬ ܒܥܠܐ ܬܐܘܡܐ ܒܪܡܐ ܐܝܟ ܕܫܒܪ ܠܗ:
ܘܗܘܐ ܠܥܠܐ ܡܣܠܐ ܐܝܟ ܫܡܫܐ ܕܐܬܪܡ ܦܘܡܩܘܗ̱ܝ܀ 177
ܡܚܝܪ ܒܫܝܢܐ ܘܒܠܝܙܐ ܒܗ ܡܥܡܘܕܝܬܐ:
450 ܒܪܘܚܐ ܕܐܝܟ ܘܒܩܐܘܬܐ ܪܒܬܐ ܐܦܩܘܗ̱ܝ܀

Prepared and threatening to admonish kings to their faces,
Ready for vengeance, to summon wrath against the sinners,
Mounted upon the honest Word, to pursue that[104] of Ahab's house,
His mouth full of the Truth, revealing falsehood.
His word is clear, his sounds are loud with uprightness,
He is threatening, certain there shall be vengeance upon the rebels,
He strides forward enthusiastically to drive the king from the inheritance,
Armed with the Lord, while the kings of the Earth are of no concern to him. Isa 40:17
Righteousness and uprightness are all around him,
Faith and perfection run along with him.
He despises the crown from which a stench of sin has overwhelmed him,
Greatly scorning the government, not at all respectful.
Then, when Ahab was standing in the vineyard that he had gone down to inherit,
He saw Elijah coming, and the sinner trembled.
Prophet and King, like a robber and a householder,
Confronted one another before the spoil could be hidden. Compare Exod 22:2 [Heb v.1]
He caught him in the vineyard whose owner had been murdered for it,
And the King was shamed before the seer because of the blood he had shed.
The godless one said, "Have you found me now, my enemy?" 1 Kgs 21:20
But he was the enemy of both God's house and of the Prophet.

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[104] Here clearly, by antithetic parallelism, the lying word of Ahab and Jezebel.

ܡܛܰܠ ܘܰܠܚܺܣܝܢ ܕܢܶܚܣ ܡܰܠ̈ܟܶܐ ܥܰܠ ܐܰܦ̈ܰܝܗܽܘܢ:
ܘܰܐܡܰܪ ܠܐܺܝܙܳܒܶܠ ܕܢܶܒܥܶܐ ܠܢܳܒܽܘܬ ܥܰܠ ܥܶܠ̈ܠܶܐ܀
ܘܰܟܬܰܒ ܥܰܠ ܡܰܠܟܳܐ ܕܦܽܘܩܕܳܢܳܐ ܘܙܰܝܶܦ ܟܰܒܫܡܶܗ ܐܳܡܰܪ:
ܨܰܘܡܳܐ ܦܽܘܩܽܘ ܚܰܕܰܪܳܐ ܡܩܰܕܫܳܐ ܠܒܶܝ ܟܢܽܘܫܬܳܐ܀
ܓܰܒܳܐ ܡܰܠܬܶܗ ܘܙܰܕܶܩ ܡܶܠܟܽܘܬܶܗ ܠܢܳܟܽܘܪܬܳܐ:
ܘܢܶܓܪܰܡ ܥܰܠܰܘܗܝ ܕܢܶܗܘܶܐ ܢܣܰܡܟܳܐ ܡܶܢ ܡܢܬܘܪܐ܀
ܦܽܩܶܕ ܠܟܳܗ̈ܢܶܐ ܕܢܶܗܘܽܘܢ ܡܟܰܢܫܳܐ ܡܶܢ ܡܢܬܘܪܐ:
ܡܶܕܶܡ ܒܡܕܺܝܢ̱ܬܳܐ ܘܡܰܠܟܽܘ̈ܬܶܗ ܕܐܽܘܪܚܳܐ ܠܳܐ ܡܫܰܟܚܺܝܢ ܠܶܗ܀
ܢܶܩܡܽܘܢ ܠܶܗ ܣܳܗ̈ܕܶܐ ܘܐܽܘܪ̈ܚܳܬܳܐ:
ܘܥܰܘ̈ܠܶܐ ܥܒܶܕܘ ܘܡܰܫܟܢܽܘܬܳܐ ܘܫܽܘܥܒܳܕܽܘܬܳܐ܀
ܫܡܰܥ ܠܶܗ ܐܶܠܳܐ ܕܡܰܢܳܐ ܕܟܽܠܳܐ ܡܚܰܘܶܝܢ ܗ̱ܘܳܐ ܡܶܢܶܗ:
ܘܰܠܡܽܘܠܟܳܢܳܐ ܟܰܢܶܫ ܡܶܫܟܚܳܐ ܘܠܳܐ ܡܶܫܬܰܟ̈ܚܝ܀
ܘܟܰܕ ܩܳܐܶܡ ܗ̱ܘܳܐ ܒܟܶܢܫܳܐ ܕܢܶܫܰܠ ܢܐܙܐ ܐܳܡܰܪ:
ܚܰܙܝܢ ܠܰܐܠܳܗܳܐ ܟܰܕ ܐܳܬܳܐ ܗ̱ܘܳܐ ܘܙܳܐ ܟܽܘܠܳܐ܀
ܢܟܺܝܳܐ ܘܰܡܠܰܟܳܐ ܐܰܝܟ ܕܟܬܺܝܒܳܐ ܘܡܢܰܪܳܐ ܟܶܠܳܐ:
ܦܬܰܚܘ ܟܣܳܪܳܐ ܡܶܢ ܐܶܣܬܽܘܪܳܐ ܠܳܐ ܐܶܫܬܰܪܝ܀
ܪܽܘܚܶܗ ܒܟܶܢܫܳܐ ܘܰܡܛܶܠ ܡܶܢܶܗ ܡܛܰܠܬܶܗ:
178 ܘܥܽܘܬܳܐ ܡܟܰܬܒܳܐ ܡܕܶܡ ܫܰܪܪܳܐ ܟܬܳܒܳܐ ܘܐܬܒ܀
ܐܡܰܪ ܣܳܗܕܳܐ ܗܳܘܳܐ ܐܶܬܟܢܶܫ ܗܳܟܳܐ ܒܥܶܠܕܒܳܒܶܐ:
ܒܥܶܠܕܒܳܒܳܐ ܗ̱ܘܳܐ ܕܟܠܗ ܠܡܶܠܬܳܐ ܐܳܦ ܕܢܶܟܝܳܐ܀

He showed how much he himself hated the Lord’s servants
And was a friend of the images and goddesses of the Amorites.
There was a great enmity between him and the Lord,
For he was dear to all the Canaanite gods.
But since the prophet stood erect against him in admonishment
He was his enemy just as he had called him and revealed himself.
The honest one said, “Yes, I have found you, as you have said.
For it is not possible for you to hide your sin from God.
Your hands are full of innocent blood. How could you be innocent?
There is rape and plunder within your gate, so how could you succeed?
A house whose mistress is Jezebel cannot stand.

Cf. Job 8:15; Prov. 12:7; Matt 12:25

You took over the inheritance by blood. How could you both be innocent?
The Lord will search out your sin, bring you out into the open,
And take vengeance upon you for the murder and the spoil and all the evil deeds.
With Justice shall he destroy your dwelling place so full of sin,
And with uprightness take vengeance upon you since you have angered Him.”

XXI. AHAB REPENTS UPON HEARING THE HARSH VERDICT AND THEREBY POSTPONES ITS EFFECTS

The pagan heard the frightful verdict that had issued
And was shocked, stunned, disgusted and made humble while terrified.

ܡܢܝ ܢܦܫܗ ܕܒܥܐ ܗܢܐ ܠܒܢ̈ܝ ܡܪܝܐ:
ܡܒܪܐ ܕܝܚܝ̈ܕܐ ܘܠܠ̈ܘܬܐ ܕܐܣܛܘܢ̈ܐ܀
ܒܡܕܒܪܘܬܐ ܕܕܚܠܬܐ ܐܝܟ ܗ̱ܘܐ ܩܪܝܒ ܠܗ ܠܡܪܝܐ:
ܘܡܫܡܫܐ ܗ̱ܘܐ ܕܟܠ ܟܗ̈ܢܘܬܐ ܕܪܒܢ̈ܝܬܐ܀
475 ܘܟܠ ܕܐܩܝܡ ܗ̱ܘܐ ܢܒܝܐ ܠܫܘܡܠܝܗ ܒܡܫܡܫܢܘܬܐ:
ܒܡܕܒܪܘܬܗ ܗ̱ܘܐ ܐܝܟ ܕܡܬܕܒܪ ܗ̱ܘܐ ܘܦܪܫ ܢܦܫܗ܀
ܐܡܪ ܟܐܢܐ ܐܝܟ ܐܫܬܡܠܝ ܐܝܟ ܕܐܡܪܐ:
ܠܐ ܥܒܪ ܡܪܝܐ ܕܡܢ ܐܠܗܐ ܠܦܘܩܕܢܐ ܥܠܡܝ܀
ܘܡܐ ܕܦܫܐ ܡܠܟܐ ܐܡܝܢ ܘܐܬܚܙܝ ܠܒܝܬܐ:
480 ܫܘܦܪܐ ܘܒܪܬܐ ܠܟܠܗ ܡܢ ܐܘܪܚܝ ܘܒܥܐ ܐܪܟܢ܀
ܟܠܬܐ ܕܐܡܟܠ ܡܕܒܪܢܘܬܗ ܠܐ ܡܪܐ ܕܢܦܘܩ:
ܟܕܡܐ ܡܫܡܠܝ ܟܠ ܡܪܐܘܬܐ ܘܐܝܟ ܐܪܟܗܝ܀
ܡܪܝܐ ܡܟܒܪ ܠܘܟܝ ܟܠܗܝ ܘܡܦܪܫܐ ܠܟܝ:
ܘܐܟܠ ܡܢܝ ܡܠܬܐ ܘܡܪܐܐ ܘܟܠ ܟܢܘܫܝܐ܀
485 ܘܒܥܐܘܬܐ ܡܣܒܪ ܠܘܡܪܝ ܘܡܛܐ ܠܘܬܐ:
ܘܟܠܡܕܪܬܐ ܐܟܠ ܡܢܝ ܟܠ ܕܐܘܟܝܬܗ܀
ܗܟܢ ܗ̱ܘܐ ܡܣܟܐ ܠܛܝܪܐ ܕܝܢܐ ܘܫܠܝܐ ܕܢܦܩ:
ܘܢܚܬ ܘܐܬܟܠܝ ܘܝܗܒ ܘܐܬܡܟܝ ܟܕ ܡܫܡܠܝ܀

179

For he knew from whom he had heard that which he had heard:
From Elijah, whose word even commands the elements. 1 Kgs 17
He was experienced with this man's mouth: that when it speaks
All of Creation is incapable of abrogating his words.
He knew how that tongue—where it intends
To say something, the World is incapable of standing against it.
An uterance had come from Elijah, and who is able
To endure it? For Creation itself fears him.
Summer and winter changed places at his command,
So would not Ahab's court who quarreled with him fall?
He gestured at that expanse full of clouds and it was emptied out,
Could he not then lay waste Jezebel's domain by cursing it?
All of Creation shrank from him at the famine he caused,
So how could the house of pagans stand when he threatens it?
The man's word was respected by Creation,
So when Ahab heard it, he feared it because it was reliable.
That word's speaker was great and tested,
So it was not so easy for that godless one to hear his word and accept it.
His heart feared Elijah for it had known him,
That even epochs could not undo his word when he fixes it firmly.
So as soon as he heard the verdict from his lips
He tore his clothing and put sackcloth on his limbs.

ܝܕܥ ܗܘܐ ܓܒܪ ܡܢ ܡܪܗ ܫܡܥ ܡܕܡ ܕܫܡܥ:
ܡܢ ܐܠܗܐ ܕܦܩܕܐ ܡܠܬܗ ܐܦ ܠܐܣܛܘܟܣܐ܀
ܡܢܩܫ ܗܘܐ ܠܗ ܦܘܡܐ ܕܓܒܪܐ ܕܡܐ ܕܡܡܠܠ:
ܟܠܗܘܢ ܒܪܢܫܐ ܐܡܪܐ ܡܠܟܘܗܝ ܠܐ ܡܬܡܛܝܐ܀
ܝܕܥ ܗܘܐ ܠܗ ܠܒܘܗ ܠܥܝܢܐ ܕܐܝܟܐ ܕܙܠܐ:
ܕܢܐܡܪ ܡܕܡ ܠܒܪܢܫܐ ܦܘܩܕܢܘܗܝ ܠܐ ܡܨܐ ܕܢܦܘܩ܀
ܡܢ ܐܠܗܐ ܢܦܩ ܦܬܓܡܐ ܘܡܪܗ ܡܦܝܣ:
ܠܡܫܡܥܢܘܬܗ ܐܦ ܗܘ ܒܪܢܫܐ ܘܚܝܠܐ ܡܢܗ܀
ܡܚܠ ܘܫܠܘܐ ܐܬܡܚܠܘ ܗܘܘ ܡܢ ܦܘܩܕܢܗ:
ܘܡܠܬܗ ܕܐܡܪ ܠܐ ܢܦܠ ܗܘܐ ܕܗܘ ܗܘܐ ܠܚܕܗ܀
ܠܓܘܒܐ ܡܠܝܐ ܗܘ ܕܚܢܢܐ ܙܡܢ ܘܐܫܕܪܘܗ:
ܘܒܘܣܪܗ ܕܐܬܡܠܠ ܠܐ ܝܕܥ ܗܘܐ ܟܕ ܐܠܨ ܠܗ܀
ܟܠܗܘܢ ܒܪܢܫܐ ܐܟܠ ܡܢܗ ܒܟܦܢܐ ܕܟܠܒ:
ܘܚܝܠܐ ܕܡܢܝܐ ܟܡܐ ܢܦܘܩ ܗܘܐ ܟܕ ܓܙܡ ܠܗ܀
ܡܠܬܗ ܕܓܒܪܐ ܢܩܝܦܐ ܗܘܬ ܥܠ ܟܢܝܫܐ:
ܘܡܫܒܚܢܗ ܐܝܟ ܕܘܝܠܐ ܡܢܗ ܕܫܪܝܪܐ ܗܘܐ܀
ܗܘ ܐܫܕܪܗ ܕܡܠܬܐ ܪܒ ܗܘܐ ܘܡܢܩܫ ܗܘܐ:
ܠܗ ܗܘ ܚܝܠܐ ܦܫܛ ܗܘܐ ܕܢܫܡܥ ܘܢܩܒܠ ܗܘܐ܀
ܡܢ ܐܠܗܐ ܐܝܟ ܗܘܐ ܠܒܗ ܘܝܕܥ ܗܘܐ ܠܗ:
ܘܐܦ ܠܐ ܠܒܪܢܫܐ ܥܡܪ ܡܠܬܗ ܐܘ ܡܦܠܓ ܠܗ܀
ܘܡܣܒܪܐ ܕܡܫܡܥܢܗ ܠܓܒܪ ܕܚܝܐ ܡܢ ܦܘܩܕܢܗ: 180
ܪܘܚ ܠܡܫܡܥܘܗܝ ܘܠܒܫ ܫܡܝܐ ܥܠ ܗܕܡܘܗܝ܀

He fasted and humbled his hard heart and walked about barefoot.[105] 1 Kgs 21:27
He spent the night in his sackcloth, diligently repenting.
The evil that had emerged to uproot his house from its foundations—
The sackcloth touched it and it was quieted down and stopped acting.
The fasting went out and overturned the verdict at the gate Amos 5:15
And postponed the punishment from coming for a while. 1 Kgs 21:29

XXII. THE POWER OF REPENTANCE

God kept silent and accepted the repentance,
For it is precious unto Him, and He never ignores it at any time[106]
So while he knew that Ahab was not truly repentant,
He did not want to do anything about that knowledge and reject his fasting.
While he realized that the godless king would keep to his old ways
He did not want to ignore even the pretense of repentance.
Even though the great extent of man's wickedness was clear to Him,
He saw that it was disguised by sackcloth and relented from the punishment.
He made himself forget, as if He did not know Ahab's heart
So as not to bring dishonor upon His revelations, which were beautiful.

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[105] "Barefoot" is the traditional Jewish interpretation of the difficult Hebrew MT text אט. These days it is usually rendered something like "dejected" by scholars. The Peshitta follows the Jewish Targum in this case. The LXX text is confused at this point.

[106] Var. "in any manner."

ܨܳܡ ܘܶܐܬܥܰܛܰܦ ܣܰܩܳܐ ܩܰܫܝܳܐ ܘܗܰܠܶܟ ܢܺܝܚ:
ܘܒܳܟܶܐ ܗ̱ܘܳܐ ܒܨܰܘܡܶܗ ܟܰܕ ܡܶܬܬܘܶܐ ܒܬܰܝܳܒܽܘܬܳܐ܀
ܘܰܒܫܶܠܝܳܐ ܕܢܰܦܫܶܗ ܕܰܐܚܬܶܗ ܟܽܠܶܗ ܡܶܢ ܡܰܠܟܽܘܬܶܗ:
ܦܰܫ ܠܶܗ ܫܡܳܐ ܘܫܽܘܠܛܳܢ ܡܰܠܟܳܐ ܡܶܢ ܦܽܘܪܢܳܣܳܐ܀
515 ܢܦܰܠ ܗ̱ܘܳܐ ܪܽܘܡܳܐ ܘܰܠܥܰܦܪܳܐ ܕܶܚܺܝܠܳܐ ܒܰܐܪܥܳܐ ܐܰܘܩܶܡ:
ܘܰܡܪܰܕܽܘܬܳܐ ܕܗܽܘ ܟܰܕ ܪܳܡܝܳܐ ܘܠܳܐ ܐܺܬܳܐ ܗ̱ܘܳܬ܀
ܫܠܶܡ ܠܟܪܝܳܐ ܘܢܶܣܰܒ ܒܐܝܕܶܗ ܕܬܰܝܳܒܽܘܬܳܐ:
ܘܫܰܪܝܳܐ ܠܶܗ ܘܠܳܐ ܡܰܛܝܳܐ ܥܰܠܘܗܝ ܒܝܰܘܡܰܘܗܝ ܡܶܢ ܪܽܘܫܳܐ܀
ܘܟܰܕ ܚܙܳܐ ܗ̱ܘܳܐ ܕܠܶܗ ܒܣܰܪܳܐ ܐܬܳܐ ܐܶܡܰܪ:
520 ܠܳܐ ܙܳܥܳܐ ܕܢܶܦܽܘܩ ܠܒܰܪ ܡܶܢ ܬܰܪܥܶܗ ܘܢܶܚܙܶܐ ܪܽܘܡܶܗ܀
ܘܟܰܕ ܢܰܚܶܡ ܗ̱ܘܳܐ ܕܰܡܟܰܬܳܐ ܚܰܝܠܳܐ ܒܕܶܚܠܬܶܗ ܩܳܐܶܡ:
ܠܳܐ ܙܳܥܳܐ ܕܢܶܦܽܘܩ ܘܠܳܐ ܠܰܐܫܬܰܒܩܶܗ ܕܬܰܝܳܒܽܘܬܳܐ܀
ܘܟܰܕ ܫܰܡܥܳܐ ܠܶܗ ܒܫܰܡܥܶܗ ܕܢܶܦܩܳܐ ܒܥܰܡܳܐ ܪܰܒܳܐ ܗ̱ܘܳܐ:
ܚܕܳܐ ܕܰܡܫܰܝܢܳܐ ܒܫܰܡܝܳܐ ܘܰܡܟܶܟ ܡܶܢ ܡܰܪܕܽܘܬܳܐ܀
525 ܐܰܝܟ ܢܰܦܫܶܗ ܐܳܦ ܠܳܐ ܚܙܳܐ ܠܟܽܠܶܗ ܕܶܐܡܰܪ:
ܕܰܒܠܥܳܕܰܘܗܝ ܠܳܐ ܢܦܰܠ ܗ̱ܘܳܐ ܕܒܝܰܘܡܰܝ̈ ܗ̱ܘܰܝ܀

He gave respect to the appearance of repentance,
For he very much loves it, even when He only sees its outer form in a man.
He accepted Ahab though he lied about it,[107] and gave credence to his fasting,
So that he might truly repent due to it having been accepted.
While He knew the future events, He withdrew from that power of His
And diminished himself to the point of ignorance of the godless one's future.
He was going to accept the King as if he had repented and turned toward Him,
And He kept the evil away from him, to be averted because of his repentance.
For had He rejected the repentance of the insincere one,
It would have been said that had He accepted him he would have succeeded.[108]
The soul never loves[109] the body as much
As God loves human repentance.
He saw it in the godless man and was eager for it, even though He knew
That he would not stay with it for long; but so as not to ignore it, He accepted it from him.

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[107] Var . "that it had been revealed."

[108] Difficult. Perhaps emend to ܩܒܠܗ. ie. "accepted it (the repentance)" rather than "accepted him (i.e., Ahab)."

[109] Var. "the soul is loved by the body!"

ܠܶܗ ܠܰܡܫܰܡܫܳܢܶܗ ܕܰܐܢܳܫܽܘܬܳܐ ܚܰܒܒ ܐܺܡܪܳܐ:
ܕܫܰܟܶܢ ܢܰܦܫܶܗ ܕܐܳܦ ܙܽܘܪܬܳܗ ܒܰܐܢܳܫܳܐ ܢܶܣܪܳܐ܀
ܡܰܠܟܶܗ ܠܰܐܚܰܒ ܡܰܢ ܕܰܢܶܟܠ ܠܶܗ ܘܰܐܡܰܪ ܙܽܘܒܢܶܗ: 181
ܕܰܚܘܳܡ ܢܰܚܠܬܳܐ ܢܶܣܽܘܒ ܒܙܽܘܙܶܐ ܟܽܠ ܕܰܐܬܡܰܟܰܠ܀
ܘܰܥܕ ܢܳܒܶܐ ܗ̱ܘܳܐ ܠܰܡܫܰܡܺܝܬܳܐ ܦܰܫ ܡܶܢ ܕܡܰܠܶܗ:
ܘܟܰܪܡܶܗ ܕܢܳܒܽܘܬ ܟܰܠܳܐ ܢܶܕܥܳܐ ܡܚܰܣܶܡ ܗ̱ܘܳܐ܀
ܘܳܐܡܰܪ ܗܳܢܳܐ ܕܐܳܦ ܠܶܗ ܘܰܦܢܳܐ ܡܰܠܟܳܐ ܡܫܰܟܰܠ ܗ̱ܘܳܐ ܠܶܗ:
ܘܰܛܪܳܐ ܡܶܢܶܗ ܒܥܶܠܬܳܐ ܘܰܐܥܒܰܪ ܠܰܡܢܽܘܬܶܗ܀
ܕܟܽܠܶܗ ܥܰܡܶܗ ܗ̱ܘܳܐ ܠܰܡܢܽܘܬܳܐ ܘܠܳܐ ܫܰܪܺܝܪܳܐ:
ܡܶܬܐܰܡܪܳܐ ܗ̱ܘܳܐ ܕܟܽܠܶܗ ܡܰܠܟܶܗ ܐܳܦ ܡܫܰܡܫܳܢ ܗ̱ܘܳܐ܀
ܠܳܐ ܗܳܘܝܳܐ ܕܰܣܟܳܐ ܢܰܦܫܳܐ ܠܰܟܦܢܳܐ ܡܫܰܠܡܽܘܬ:
ܐܰܝܟ ܕܟܽܠܳܗ ܠܰܡܢܽܘܬܳܐ ܕܐ̱ܢܳܫܳܐ ܢܰܦܫܶܗ܀
ܟܰܟܪܳܐ ܚܰܝܳܐ ܚܕܳܗ ܘܰܚܦܰܣ ܠܶܗ ܡܶܢ ܚܰܕ ܗ̱ܘܳܐ:
ܘܠܳܐ ܡܫܰܟܶܢ ܒܳܗ̇ ܘܠܳܐ ܢܶܫܒܽܘܩܳܗ̇ ܡܰܠܟܳܗ ܡܶܢܶܗ܀

It is precious, beloved, and special to Him,
And never does it stop working if it has not yet succeeded.

XXIII. HOW THE EXAMPLE OF AHAB DEMONSTRATES THE OVERWHELMING POWER OF REPENTANCE

Here is a fully persuasive demonstration for penitents,
That as soon as one turns toward God one is accepted.
Fasting and sackcloth are the accoutrements of repentance,
For as soon as it puts them on, it is totally successful.
So if, then, a godless man who puts on sackcloth becomes acceptable to God,
If a believer puts it on honestly, how much more will he succeed!
Jezebel's husband went about barefoot and was accepted.
Who then would God reject if he calls unto Him?
When Ahab lied to Him, he accepted his repentance.
How much must He love someone whose heart is true with Him?
For a day's suffering He showed respect and stayed His wrath.
Someone who suffers for a long while, then, should have confidence.
When he only appeared to repent he was accepted by God.
One who is completely repentant, how much more successful will he be?
Let Ahab be like a mirror for all those who would repent.
Although godless, he repented and drove away the evil from him.
His mouth soon violated the fast, but he came in and was accepted
By God, who looks for a reason to stay His wrath.

ܚܒܝܒܐ ܠܗ ܘܪܚܝܡܐ ܠܗ ܘܝܩܝܪܐ ܠܗ:
ܘܠܐ ܡܬܘܡ ܗܘܦܟܐ ܡܢ ܦܘܩܕܢܐ ܐܠܐ ܢܙܟ܀
ܗܐ ܐܣܟܡܐ ܕܒܬܘ̈ܠܐ ܦܫܝܛܐ ܡܟܝܟܐ:
ܕܡܣܒܪܐ ܕܦܐܝܐ ܓܒ ܐܠܗܐ ܡܬܩܒܠ ܗܘܐ܀
ܙܘܡܐ ܘܫܦܐ ܐܪܚܗ ܐܢܘܢ ܕܐܒܗܘܬܐ:
ܕܡܐ ܕܒܟܠܗ ܐܬܐܡܪ ܒܗ ܦܫܝܛܐܝܬ܀
ܗܘ ܚܟܝܡܐ ܟܕ ܕܒܟܠ ܫܦܝܪ ܠܐܠܗܐ:
ܐܢ ܟܠܗ ܠܗ ܡܗܝܡܢܐ ܕܦܘܩܕܢܐ ܒܟܠ ܢܓܕ ܒܗ܀
182 ܥܒܕܗ ܕܐܝܙܒܠ ܗܟܝܢ ܢܦܫ ܕܐܬܩܛܠ ܗܘܐ:
ܘܒܥܠܡ ܡܫܠܐ ܟܪܡܐ ܡܒܝܡ ܐܝ ܫܪܐ ܠܗ܀
ܟܕ ܕܥܠ ܒܗ ܐܚܒ ܡܠܟܐ ܠܐܠܨܘܬܗ:
ܠܐܢܐ ܕܫܪܝܪ ܠܟܠܗ ܙܕܩܗܘܢ ܒܟܠܐ ܕܣܡ ܠܗ܀
ܒܢܝܚܐ ܕܢܘܚܐ ܠܠܒ ܐܡܝܪܐ ܘܛܠܐ ܙܥܘܪܗ:
ܠܐܢܐ ܕܢܐܫ ܢܘܟܪܐ ܒܗܐ ܟܕ ܐܝܟ ܠܗ ܫܒܪܐ܀
ܟܕ ܐܬܟܫܦܐ ܐܚܒ ܐܝܙܒܠ ܓܒ ܐܠܗܐ:
ܡܢ ܕܫܡܥ ܒܗ ܟܠܡܘܬܐ ܒܥܠ ܗܘ ܢܣܒܗ܀
ܐܝܟ ܢܗܘܐ ܐܝܟ ܡܣܟܢܐ ܒܟܠ ܐܦܝܐ:
ܘܟܕ ܢܦܠ ܗܘܐ ܐܚ ܘܛܢܐ ܗܘܐ ܒܟܣܝܐ ܡܢܗ܀
ܡܡܠܠ ܠܗܢܝܢ ܦܘܡܗ ܒܪܘܡܐ ܘܡܠܠ ܐܬܡܠܠ:
ܓܒ ܐܠܗܐ ܕܢܟܠܐ ܗܘ ܟܠܐ ܘܡܟܢ ܙܘܥܗ܀

He went about barefoot for but that single day, yet still he managed to trick
The sword that had been unsheathed so that it would not come in his own time.
By that single night he spent in sackcloth and humility,
He enabled the entire generation to escape punishment.
565 O Repentance, how effective it is wherever it is!
For as soon as it sows, it reaps piles of sheaves[110] a hundred-fold.
For forty days Nineveh harvested a yield from it.[111] Jonah 3
A great grain-pile of people, without end.
So he, Ahab, like the Ninevites, put on sackcloth
570 And in two days turned back the sword from himself.
Repentance's soil is good and its seed is warm, Ezek 17:8
And a single grain produces bushels for the one who toils with it. Compare Mark 4:31, etc.
The fasting and sackcloth of that sinner were pleasing to God,
And he held back the evil so that it would not come as had been decreed.

XXIV. GOD'S DILEMMA AND ITS SOLUTION

575 The Merciful One wanted to forgive Ahab on account of his fast,
But he was looking for a way for Elijah not to be troubled further.
The prophet is special and repentance is very beloved,
And the just Lord found himself between these two.

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[110] Var. 7 and M: "a pile and a sheaf."

[111] It is not surprising that Jacob here cites Jonah and Nineveh as the prime example of repentance or spends so much time on that theme. His enormous, multipart sermon on Jonah [no.122, vol. IV, pp. 368ff.] would seem to be one of his longest. (According to Vööbus, *CSCO* 334, p. 18, his longest has 3,300 lines!)

ܒܗܰܘ ܚܰܕ ܝܰܘܡܳܐ ܗܰܠܶܟ ܫܶܡܫܳ ܘܶܐܬܟܰܣܝ ܢܶܛܠܶܐ:
ܠܟܰܪܡܳܐ ܕܢܶܒܰܘܬ ܕܒܰܩ̈ܽܘܡܶܗ ܠܳܐ ܐܺܬܶܐ ܗ̱ܘܳܐ܀
ܒܗܰܘ ܚܰܕ ܠܺܠܝܳܐ ܕܥܳܠ ܗ̱ܘܳܐ ܒܫܰܡܳܐ ܘܰܒܫܽܘܒܳܚܳܐ:
ܟܽܘܠܶܗ ܕܳܪܳܐ ܦܺܪܰܟ ܕܢܶܥܰܒ ܡܶܢ ܡܰܕܽܘܪܳܐ܀
565 ܐܳܘ ܬܽܘܟܳܠܳܐ ܒܡܳܐ ܡܰܡܺܪܳܐ ܐܰܚܳܐ ܕܐܺܝܬܰܘܗ̇:
ܘܡܶܣܒܪܳܐ ܕܪܽܘܚܳܐ ܡܺܝܬܳܐ ܩܰܛ̈ܠܳܐ ܕܟܰܪܡܳܐ ܕܡܰܐܐ܀
ܠܐܽܘܪܚܶܢ ܢܩܽܘܡ ܚܙܘܳܬܳܐ ܢܰܣܒܶܐ ܒܰܟܠܺܝܠܳܐ ܡܶܢܶܗ:
ܟܰܪܡܳܐ ܪܰܒܳܐ ܕܒܰܢ̈ܰܝܢܳܫܳܐ ܕܠܳܐ ܡܶܫܬܰܟܰܚ܀
ܗܽܘ ܕܶܝܢ ܐܰܚܐܒ ܐܰܝܟ ܢܺܣܶܬ̈ܐ ܠܚܶܡ ܗ̱ܘܳܐ ܚܳܡܳܐ:
570 ܟܰܠܬܶܝܡ ܢܩܽܘܡ ܐܳܘܦܶܝ ܚܰܙܝܳܐ ܠܟܶܠܬܶܗ ܡܶܢܶܗ܀ 183
ܐܳܘܟܶܗ ܠܗܳܝܳܐ ܕܐܺܝܩܳܪܳܐ ܘܡܶܣܟܶܢ ܪܽܘܚܶܗ:
ܘܰܣܒܪܳܐ ܦܺܪܳܬܶܗ ܩܳܘܬܳܐ ܡܺܝܬܳܐ ܠܟܰܠܠܳܐ ܟܶܗ܀
ܥܰܦܪ ܠܐܰܠܳܗܳܐ ܙܰܘܦܶܗ ܘܰܫܦܶܗ ܕܗܰܘ ܟܰܠܠܳܐ:
ܘܰܥܒܰܪܶܗ ܠܟܰܪܡܳܐ ܕܠܳܐ ܐܺܬܶܐ ܗ̱ܘܳܐ ܐܰܝܟ ܕܐܶܬܓܰܠܝܳܐ܀
575 ܙܟܳܐ ܕܡܶܫܟܳܢܳܐ ܢܶܥܒܶܕ ܠܐܰܝܟ ܡܶܫܬܰܠܠ ܙܰܘܦܶܗ:
ܘܠܳܐ ܢܶܬܠܰܚܶܡ ܠܐܰܚܐܒ ܟܳܠܳܐ ܡܶܬܦܰܪܶܣ ܗ̱ܘܳܐ܀
ܢܳܒܳܐ ܢܶܩܒܰܪ ܘܰܐܚܽܘܬܶܗ ܘܡܶܫܟܳܐ ܦܰܫܶܩ:
ܘܟܶܣܝܳܐ ܗܘܳܝܳܐ ܡܶܢܪܳܐ ܟܳܐܢܳܐ ܐܰܠܗܰܝܟ ܗ̱ܘܳܐ܀

He did not want to reject Repentance,
For it is precious to Him, and whatever it requests He would give it.
But he could not allow Elijah to be troubled any further,
For both his life and his deeds had been devoted to His will.
But since with the Lord there are solutions for all those close to Him,
He wanted to satisfy both the prophet and Repentance,
So the one He accepted and put off the threatened evil,
And with the other He spoke and revealed His secret of what He was going to do.
So He allowed Repentance its power as it had pleaded,
And He revealed the deed to the zealous one according to his wish,
So that the prophet would not look at the evil that had been decreed
And be disappointed that the Lord had delayed acting.
For this reason He revealed to him the reason why he had postponed
The decree that had been promulgated to come upon the wicked one:
He said to him, "Have you seen how ashamed King Ahab is?
For this reason I shall not bring the evil in his days.
In his son's days I shall bring the evil upon him as I have said. 1 Kgs 21:29
I shall bring it, but even if I delay it, it shall not be abrogated.

ܕܢܣܦܩ ܐܦ̈ܝܗ̇ ܕܬܬܚܙܐ ܠܐ ܙܕܩܐ ܗܘܐ:
580 ܘܡܫܒܚܐ ܠܗ ܘܩܠܠ ܗܐ ܕܒܢܐ ܡܗܒ ܗܘ ܠܒܪ܀
ܘܕܢܬܬܠܒܫ ܗܘܐ ܬܘܒ ܠܟܠܝܐ ܠܐ ܡܙܕܩܐ ܗܘܐ:
ܕܠܒܢ̈ܘܗܝ ܢܦܩ ܗܘܘ ܡܫܩܝ̈ܗܘܢ ܐܦ ܫܘܒܚ̈ܝܗܘܢ܀
ܘܐܝܟ ܗܘ ܠܗ ܒܡܪܢܐ ܦܘܪܫܐ ܒܟܠ ܡܬܢ̈ܝܗܘܢ:
ܙܟܐ ܗܘܐ ܕܢܚܣܢ ܐܦ ܠܟܗܢܐ ܘܠܡܠܟܘܬܐ܀
585 ܟܠܗ ܡܫܟܠ ܗܘܐ ܘܛܠܐ ܫܡܫܐ ܕܒܫܡܝܐ ܗܘܬ:
ܘܟܡ ܗܘ ܡܫܟܠܠ ܘܛܠܐ ܐܢܘܢ ܕܡܢ ܩܕܡ ܗܘܐ܀
ܠܟܗܢܘܬܐ ܐܝܟ ܕܐܬܦܣܩ ܦܢܚܣ ܕܡܢܗ:
ܘܠܟܗ̈ܢܐ ܐܝܟ ܕܒܢ̈ܘܗܝ ܥܠ ܦܘܪܫܢܐ܀
ܘܠܐ ܢܛܘܪ ܗܘܐ ܢܒܝܐ ܠܫܡܫܐ ܕܐܬܛܪܕܐ ܗܘܐ:
590 ܘܢܬܡܪܡܪ ܗܘܐ ܥܠ ܕܐܬܥܘܟܪ ܡܢܪܐ ܢܗܘܪ܀ 184
ܡܛܠ ܗܢܐ ܥܠ ܠܗ ܢܟܠܐ ܘܟܣܡ ܐܓܪ:
ܠܫܘܙ ܕܗܢܐ ܕܢܦܩ ܢܬܐܬܐ ܥܠ ܕܬܡܝܐ܀
ܫܠܡ ܟܠܗ ܕܒܗܬܐ ܐܝܟ ܡܥܒܕܐ ܐܡܪ ܗܘܐ ܠܗ:
ܘܡܫܬܡܥܢܐ ܫܡܫܐ ܒܦܘܩܕ̈ܢܘܗܝ ܠܐ ܡܬܐ ܐܢܐ܀
595 ܒܦܘܩܕܐ ܕܒܪܗ ܐܡܪܐ ܫܡܫܐ ܒܠܒܘܗܝ ܐܝܟ ܕܐܡܪܐ:
ܡܡܪܐ ܐܢܐ ܗܘ ܟܡ ܐܢ ܡܘܡܪ ܐܢܐ ܠܐ ܐܬܡܛܝܬ܀

For him it is enough that he actually was shamed of himself through action,
But from his house the evil I decreed[112] shall not be averted!”

XXV. WHY AHAB’S BRIEF HUMILIATION ACHIEVED THREE EXTRA YEARS FOR HIM

Blessed is the one who worships God all his days
Who is completely full of love, good sense, and kindness.
He gave Ahab a great reward because he became ashamed of himself.
But if he had actually worshipped Him what would he have received!
“I shall not bring the evil in his days” because he became ashamed,
Who would not be astounded at the reward God gave for shame.
For one who sins, to be ashamed is a great help
From God, rather than to be proud of one’s deeds.
That sinner who lusted after the vineyard and spilled the blood,
And cast the murderous accusation, and grabbed and inherited it as he supposed,
Since he became ashamed for the sin he had done against God
It [the shame] was greatly magnified and the Lord spoke of it as if it were praise.
The shame he expressed stood him well before God
And averted the great evil that had been decreed by Him.
The Lord spoke word of it to Elijah with awe
So that the elect one would be satisfied when he would hear that Ahab had been ashamed.

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[112] Var. M: “threatened.”

ܠܗ ܩܘܡܬܐ ܠܗ ܕܡܘܬܐ ܡܫܘܚܬܐ ܡܢ ܦܘܪܢܐ:
ܡܢ ܟܠܗܘܢ ܝܬܝܪ ܫܘܦܪܐ ܕܦܪܨܘܦܐ ܠܐ ܡܬܡܠܠܐ܀
ܗܘܐ ܠܒܪ ܦܠܚ ܥܡ ܐܠܗܐ ܦܠܚܘܗܝ ܘܡܦܩܕܢܘܗ̱ܝ:
ܘܡܛܠ ܫܘܒܚܐ ܘܦܐܝܘܬܐ ܘܪ̈ܚܡܐ ܕܝܠܗ܀
ܐܓܪܐ ܪܒܐ ܝܗܒ ܠܗ ܠܐܝܕܗ ܟܠ ܕܒܝܬܐ ܗ̱ܘܐ:
ܐܠܗ ܦܠܚ ܝܬܝܪ ܡܦܠܚ ܥܡܗ ܡܢ ܡܫܠܛ ܗ̱ܘܐ܀
ܠܐ ܥܡ ܐܢܫܐ ܫܘܦܪܐ ܒܦܘܩܕܢܘܗ̱ܝ ܡܫܠܛ ܕܒܝܬܐ:
ܒܒܝܬܐ ܐܓܪܐ ܝܗܒ ܐܠܗܐ ܘܥܡ ܠܐ ܢܬܝܪ܀
ܠܐܢܬܬܐ ܕܚܙܬܗ ܫܦܝܪ ܒܙܪܐ ܕܢܗܘܐ ܥܡܗ:
ܡܢ ܐܠܗܐ ܘܠܐ ܢܬܪܘܪܒ ܒܪܒܘܬܗ܀
ܗܘ ܥܒܕܐ ܕܝܢ ܗ̱ܘܐ ܒܪܢܫܐ ܘܐܝܟ ܠܒܝܫܐ:
ܘܐܪܡܝ ܡܛܠܐ ܘܣܠܩ ܘܦܪܚ ܐܝܟ ܕܥܡܪ ܠܗ܀
ܟܠ ܕܒܝܬܐ ܗ̱ܘܐ ܒܚܘܠܐ ܕܒܝܬ ܪܒ ܐܠܗܐ:
ܢܦܩ ܫܦܝܪ ܘܡܬܠܠܗ ܡܪܝܐ ܐܝܟ ܦܘܠܚܢܐ܀ 185
ܒܗܘܬܐ ܕܒܝܬܐ ܡܢ ܐܠܗܐ ܡܫܠܛ ܒܐܦܘܗ̱ܝ:
ܘܡܛܠ ܗܢܘ ܫܘܦܪܐ ܙܪܥܐ ܕܓܢܝܐ ܗ̱ܘܐ܀
ܐܡܪܗ ܡܪܝܐ ܠܒܘܪܟܬܐ ܒܒܝܬܗ ܕܒܝܬ ܐܠܗܐ:
ܘܬܠܬܝܢ ܫܢܝܢ ܟܕ ܥܒܕܐ ܗ̱ܘܐ ܕܒܝܬܐ ܐܝܟ܀

615 "Have you seen[113] that the one who was not expected to show shame has become ashamed of himself?"
As if to say "he has accepted his guilt, now let us leave him be."
The Lord spoke wisely to Elijah
And lovingly accepted the repentance as satisfactory.
He accorded respect to His servant in word, and to the fasting in deed,
620 And with love released both the Prophet and the penitent one.
For repentance of but a brief time He fixed the amount of time
To postpone that which he had decreed[114] against the wicked one.
If Ahab had permanently and totally repented,
That evil that had been decreed would have been permanently abrogated from him.
625 But since the time of his suffering and humiliation was short,
There was only temporary forgiveness for him from God.
Ahab did not entirely repent of the wickedness,
So the decreed evil was not entirely abrogated.
He repented only temporarily. He also received only temporary forgiveness.
630 Even that which he did receive was excessive for his request,[115]
Perhaps He who requites all calculated at a year per day,
So that his gift, too, would be great like God.
All the days of his life the evil was averted from him,
In return for the three short times that he repented to God.

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[113] Var. 4 and M: "I have seen."
[114] Var. 4 (=B) "grown angry."
[115] Var. M: "his gift."

615 ܚܙܰܬ ܠܳܗ̇ ܕܒܥܳܠܳܐ ܗ̄ܘ ܕܡܫܰܟܰܢ ܗ̱ܘܳܐ ܘܠܳܐ ܥܒܳܕ ܗ̱ܘܳܐ:
ܐܰܝܟ ܕܠܫܰܠܡܳܐ ܚܳܒ ܠܶܗ ܡܫܰܟܶܠ ܢܺܝܫܳܐ ܡܶܢܶܗ܀
ܡܶܛܽܠ ܡܶܢܳܐ ܠܰܡ ܠܟܽܠܳܐ ܡܫܰܟܢܳܐܝܬ:
ܘܡܶܛܽܠ ܕܐܳܚܶܝܕ ܡܫܰܟܢܳܐܝܬ ܠܟܰܢܽܘܫܳܝܳܐ܀
ܠܥܳܒܽܘܕܶܗ ܒܡܶܠܬܳܐ ܘܒܦܽܘܪܥܳܢܳܐ ܒܙܰܘܢܳܐ ܡܩܰܪ:
620 ܘܡܪܳܐ ܒܢܽܘܗܳܪܳܐ ܐܰܦ ܠܥܰܒܕܳܐ ܘܠܟܽܠܡܳܢܳܐ܀
ܠܟܰܢܽܘܫܳܝܳܐ ܕܥܳܒܳܐ ܒܟܽܘܪܳܐ ܚܙܳܐ ܗ̱ܘܳܐ ܥܳܒܳܐ:
ܕܥܰܡܳܐ ܡܫܰܟܢ ܡܶܢ ܗ̄ܘ ܕܒܰܪܳܐ ܟܽܠ ܢܶܫܡܳܬܳܐ܀
ܠܶܗ ܠܟܢܽܘܫܝܰܐ ܐܳܦ ܗ̱ܘܳܐ ܐܰܝܟ ܡܫܰܚܠܦܽܘܬܳܐ:
ܠܟܢܽܘܫܝܰܐ ܒܚܰܪܬܳܐ ܡܫܰܟܢܳܐ ܡܶܢܶܗ ܗ̄ܘ ܕܐܳܬܒܪܳܬܳܐ܀
625 ܘܟܽܠ ܕܥܳܒܶܕ ܗ̱ܘܳܐ ܥܳܒܳܐ ܘܡܶܢܶܗ ܘܒܡܽܘܒܠܶܗ:
ܐܰܦ ܦܽܘܪܥܳܢܳܐ ܕܥܳܒܳܐ ܗ̱ܘܳܐ ܠܶܗ ܡܶܢ ܐܠܳܗܳܐ܀
ܠܶܗ ܟܽܠ ܦܽܘܠܶܗ ܐܳܦ ܗ̱ܘܳܐ ܐܰܝܟ ܡܶܢ ܥܰܝܢܰܝܗܳܐ:
ܘܠܶܗ ܟܽܠ ܦܽܘܠܶܗ ܒܚܰܪܬܳܐ ܡܫܰܟܢܳܐ ܕܒܪܺܝܬܳܐ ܗ̱ܘܳܬ܀
ܒܥܳܒܳܐ ܐܳܦ ܗ̱ܘܳܐ ܐܰܦ ܦܽܘܪܥܳܢܳܐ ܕܥܳܒܳܐ ܡܶܛܽܠ:
630 ܕܐܰܦ ܗ̄ܘ ܗܽܘܝܘ ܡܫܰܠܛ ܗ̱ܘܳܐ ܡܰܫܶܚ ܠܟܽܘܠܳܐ ܥܽܘܬܪܶܗ܀
ܐܶܡܰܪ ܢܳܡܽܘܣܳܐ ܠܡܶܫܝܳܐ ܣܰܒ ܠܶܗ ܗ̄ܘ ܦܰܪܶܫ ܟܽܠ:
ܘܐܰܝܟ ܕܥܰܠ ܐܰܝܟ ܐܠܳܗܳܐ ܐܰܦ ܡܫܰܡܫܳܢܶܗ܀
ܢܽܘܡܶܣ ܚܰܝܘܗܝ ܐܶܬܬܰܟܰܠ ܗ̱ܘܳܬ ܡܫܰܟܢܳܐ ܡܶܢܶܗ:
ܚܠܳܦ ܥܒܺܝܕܳܐ ܕܥܳܒܳܐ ܐܰܠܳܗܳܐ ܕܐܳܦ ܐܰܠܳܗܳܐ܀

XXVI. THE REWARD FOR AHAB'S FASTING IS COMPLETED

For three years King Ahab governed in ease and comfort.[116]
But the time came for the innocent blood to seek its vengeance.
He was kept safe by Grace for the whole length of time,
But at its conclusion Justice came to show itself.
He took away his sackcloth and his fasting, and his reward was finished off and disappeared,
While the blood of the wronged man came in and stood before Him, to take its due.
The Lord had repaid the reward for his Repentance multifold.
Then the Just one desired that He not cheat the murdered man, either.
He respected the pain, and began listening to the sound of the groans
Of that righteous one who had been left neglected[117] beneath a rock heap.
He granted honor to Repentance, which is dear to Him
But he began to take vengeance on[118] Ahab's posterity[119] for the murder he had done.
He did not avert his eyes from fasting while he was doing it,
But neither did He wish to ignore the wronged corpse that he had thrown away.
He gave Repentance its full due by that forgiveness,
Then began to avenge the blood that was constantly crying out.

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[116] Var. 7 and M: "Ahab governed in ease and great comfort."

[117] The rare quadriliteral verb (ܒܘܪܪ) was previously known in the sense "to be drunk, stupified," but that hardly makes sense here. Jacob uses it instead in the sense of the un-augmented base form ܒܘܪ, "to be uncultivated, neglected."

[118] Literally something like "to glean, i.e., to clean up after."

[119] Var. M: "after Ahab" or "upon Ahab."

ܠܟܠ ܥܡ̈ܡܝܢ ܫܒܝܠܐ ܘܢܘܗܪܐ ܕܒܪ ܫܡܫܐ ܐܝܟ:
ܘܫܘܩܐ ܪܒܐ ܕܢܬܟܢܫ ܕܡܠܗ ܕܡܐ ܪܘܡܐ܀
ܐܫܬܚܠܦ ܗ̱ܘܐ ܡܢ ܛܠܝܘܬܐ ܢܘܟܪܝܐ ܩܠܗ:
ܘܒܥܘܠܡܐ ܐܠܐ ܟܐܢܘܬܐ ܠܒܫܬ ܢܦܫܗ܀
ܩܘܡܗ ܘܪܘܡܗ ܫܩܠ ܘܐܬܡܠܟ ܐܝܩܪܗ ܘܢܦܩ:
ܘܟܠ ܩܘܡ ܩܕܡܘܗܝ ܕܫܡܗ ܕܪܒܘܬܐ ܘܢܣܒ ܐܦ ܗܘ܀
ܦܪܣ ܗ̱ܘܐ ܡܕܢܐ ܠܐܚܘܗܝ ܒܟܦܐ ܐܝܩܪܗ:
ܘܪܒܐ ܩܐܡܐ ܕܐܦ ܠܡܛܠܐ ܠܐ ܢܛܥܘܡ ܗ̱ܘܐ܀
ܢܦܪܘܗ ܒܣܝܡܐ ܘܐܙܠ ܪܐܐ ܡܠܐ ܐܝܢܘܗܝ:
ܘܗܘ ܪܘܚܐ ܕܐܬܢܚ ܣܟܪܐ ܡܬܟܪܙ ܗ̱ܘܐ܀
ܦܠܓ ܐܡܪܐ ܠܐܚܘܬܐ ܕܡܟܝܠܐ ܠܗ:
ܘܫܪܝ ܡܟܟܪ ܠܐܚܘܗܝ ܕܐܡܪ ܩܛܠܐ ܕܟܒܪ܀
ܠܐ ܡܢ ܪܘܡܗ ܐܘܪܚ ܠܐܚܘܗܝ ܟܕ ܪܘܡܗ ܗ̱ܘܐ:
ܘܠܗ ܠܡܠܟܐ ܠܡܫܚܬܐ ܕܐܪܥܐ ܙܟܐ ܕܚܫܐ܀
ܠܐܚܘܬܐ ܡܥܠܢ ܕܡܠܟ ܒܗܘ ܫܘܒܚܐ:
ܘܩܡ ܢܦܪܘܫ ܗ̱ܘܐ ܒܝܢܬܐ ܕܕܡܐ ܕܛܠܐ ܩܠܝܘܡ܀ 187

He wished to pay the fasting its due and the blood its due,
So He would not be liable either to the fasting or to the blood.
The reward for that penitent's fasting was completed,
And then a struggle[120] over the evil's blood came to the fore in order to finish matters off.

XXVII. WHY THE BATTLE WAS AT RAMATH GILEAD

Then the Lord roused the King's spirit for battle,
To make war with the kings of the Edomites.[121] 1 Kgs 22:3
He prompted him to desire Ramath Gilead that had been snatched away.
So that through this pretext He could rouse the evil that had been dormant.
He sent him straight away to go to fight in the bloody highland
So that he would be struck down at that rockpile of Naboth's as He had decreed for him.
For Justice contrived for the purpose of retribution
That just where that rogation had been, it would do battle,
And that the bows' arrows would be generated for slaughter
Just where evil's stones had been raised up over the innocent one.
Just there would Ahab be struck down by Justice and die,
Where the vineyard's owner was struck down by the stones and fell.
"The dogs shall come" who were summoned for his retribution
"And lick his blood where they licked that of the upright one." 1 Kgs 21:19

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[120] Var. M: "a pretext."

[121] Var. "Amorites." The MT, of course, says Arameans. See note to number 112, line 336.

ܕܪܘܡܐ ܒܪܘܡܐ ܘܕܕܡܐ ܥܕܡܐ ܪܥܐ ܢܦܪܘܩ ܗܘܐ܆
ܘܠܐ ܚܫܒ ܗܘܐ ܐܦ ܠܐ ܒܪܘܡܐ ܐܦܠܐ ܥܕܡܐ܀
ܘܐܬܡܗܝ ܗܘܐ ܐܝܟܢܐ ܕܪܘܡܗ ܕܗܘ ܠܡܢܐ܆
ܘܢܥܠ ܡܥܠ ܗܘܢܐ ܕܪܘܡܐ ܕܚܫܒܬܐ ܠܥܘܡܩܐ܀
655 ܘܐܥܒܪ ܡܪܝܐ ܪܘܚܗ ܘܡܚܒܠܐ ܥܠ ܬܚܘܡܐ܆
ܘܢܦܫܐ ܡܪܝܐ ܥܡ ܡܫܡܫܢܘܗܝ ܘܐܘܡܢܬܐ܀
ܥܒܪܗ ܕܢܒܠܐ ܒܪܩܐ ܥܠܝܒ ܕܫܬܩܐ ܗܘܬ܆
ܕܗܘܐ ܥܠܬܐ ܕܢܒܪܘ ܠܒܪܝܬܐ ܘܕܡܫܟܐ ܗܘܬ܀
ܐܦܪܗ ܕܢܬܐܠܕ ܢܒܝ ܙܪܐ ܒܪܥܝܬܐ ܙܘܥܐ܆
660 ܕܐܝܢ ܗܘ ܫܒܪܗ ܕܢܦܠ ܢܒܝܐ ܐܝܟ ܕܙܥܘܪ ܠܗ܀
ܩܠܝܬܐ ܥܫܝܢ ܘܥܒܪ ܥܠܬܐ ܘܦܘܪܥܢܘܬܐ܆
ܘܐܡܪ ܕܗܘܬ ܗܝ ܥܠܬܐ ܡܪܝܐ ܠܥܒܕ܀
ܘܢܬܒܝܢܘܢ ܗܘܘ ܥܡܠܐ ܠܡܪܝܐ ܡܢ ܡܫܒܩܬܐ܆
ܐܝܟܐ ܕܐܬܬܠܝܬ ܩܪܒܐ ܕܫܡܝܐ ܥܠ ܐܪܥܐ܀
665 ܐܝܟ ܢܒܝܐ ܘܫܦܝܐ ܐܝܟ ܡܢ ܩܠܝܬܐ܆
ܐܝܟܐ ܕܥܒܕ ܡܪܗ ܕܒܪܝܐ ܒܩܠܝܬܐ ܘܫܠܝܐ܀
ܢܬܐܡܪ ܡܠܬܐ ܕܐܬܚܙܝ ܗܘܐ ܥܠ ܦܘܪܥܢܗ܆
ܘܥܠܬܗ ܠܒܪܗ ܐܝܟܐ ܕܥܠܗ ܗܘܐ ܗܘ ܕܐܬܐܡܪ܀

This pretext stirred up the king for fighting
And he began to desire Ramath Gilead, as we have said.
Through his own avarice, the pretext for (the execution of) his verdict came to pass,
And he roused the sword of the Edomites which was to strike him down.
“Ramath Gilead is ours” he was threatening.
“How long shall we refrain from acting?” 1 Kgs 22:3
He showed his zeal boasting of victory,
So that he would go to be held liable for that due bill he owed God.
The Lord dangled the name of the town as a kind of bait
So that the King would go and be caught there in the trap he had made.[122]
He enticed him[123] to try to grab back[124] the regions that had been taken.
So that through that pretext the blood of the righteous one could be accounted for.
He sent him out to see if the peripheries of his land were sound
So that through that he would encounter the rockpile he had made upon the innocent one.
He reminded him of the highland that had been snatched by the Edomites,
So that while trying for it he would encounter the murder that he had arranged there.

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[122] Var. 7 and M: “he had buried.” Jacob’s Aramaic-speaking, biblically-literate listeners would immediately understand this word play: Gilead is consonantally the same exact text as *GalEd* of Gen 31:47, which in Laban’s Aramaic is rendered ܝܓܪ ܣܗܕܘܬܐ, The word ܝܓܪܐ of course, is the one Jacob repeatedly uses for the rockpile under which Naboth was buried, i.e., the trap Ahab had made, both for Naboth and, ultimately, for himself.

[123] Var. B: “sent him.”

[124] Reading as if ܢܚܒܐ ܢܚܒܪ.

ܗܘܐ ܢܒܝܐ ܡܫܡܫܢܗ ܠܡܫܝܚܐ ܥܠ ܐܠܗܘܬܗ:
ܘܡܪܝ ܕܢܒܝܐ ܒܪܘܚܗ ܚܙܐ ܐܝܟ ܕܐܡܪܢ ✤
188 ܘܒܚܝܠܘܬܗ ܗܘ ܗܘܐ ܢܒܝܐ ܠܡܚܙܐ ܕܡܢܗ:
ܘܐܚܪܢ ܚܢܢܐ ܕܐܘܡܢܘܬܐ ܕܒܗ ܐܦܫܪ ܗ̱ܘܐ ✤
ܘܟܠ ܗ̱ܘ ܟܠܗ ܘܫܡܗ ܡܫܝܚܐ ܡܬܚܙܐ ܗ̱ܘܐ:
ܕܡܚܐ ܠܐܣܝܐ ܡܬܚܡܣܢ ܡܢ ܦܘܪܢܐ ✤
ܚܙܐ ܠܗܢܘ ܟܕ ܡܬܢܟܪ ܥܠ ܪܚܡܘܬܐ:
ܘܬܐܪܓܠ ܢܛܠܒ ܗܘ ܐܚܘܗܝ ܕܢܚܬ ܠܡܨܪܝܢ ✤
ܫܒܐ ܕܡܢܝܢܐ ܒܙܘ ܠܗ ܡܢܝܢܐ ܟܕ ܕܡܘܬ ܠܡܠܟܐ:
ܘܬܐܪܓܠ ܢܛܠܝܒ ܐܝܟ ܡܟܠܟܐ ܒܟܠܝܐ ܕܒܟܝ ✤
ܩܕܡܘܗܝ ܕܟܢܝܢ ܢܒܝܐ ܐܬܩܛܠܘ ܘܒܪܚܡ ܗ̱ܘܐ:
ܘܟܕ ܢܒܝܐ ܢܬܟܪܒ ܗ̱ܘܐ ܕܡܐ ܕܙܕܩܐ ✤
ܐܦܝܗ ܕܢܒܙܐ ܚܙܝܬܐ ܕܐܘܪܚܗ ܐܝ ܡܢܝܢ:
ܘܢܦܩܬ ܗ̱ܘܐ ܠܗ ܡܚܝܙܐ ܕܒܟܝ ܥܠ ܪܚܡܐ ✤
ܠܗܘܢ ܒܢܝܬܐ ܕܫܦܝܪܐ ܗ̱ܘܐ ܠܐܘܡܢܘܬܐ:
ܘܟܕ ܒܢܝܐ ܠܗܘ ܢܦܩܝܢ ܡܛܠܠ ܕܐܘܕܥ ܐܝܟ ✤

XXVIII. WHY AHAB HATED MICAH

Then the King heroically readied himself for the fight
And gathered his troops for battle as if for a wedding feast.
He readied another king[125] for the struggle
So that he might engage in battle valiantly with a large force.
He also invited the pious King Jehoshaphat,
To go with him to that confrontation with the Edomites.
Then Jezebel’s prophets came in and ran around prophesying
False words promising him victory.
The false prophets filled their mouths with lying,
And assured him that he would win and return triumphant. 1 Kgs 22:6
Jehoshaphat spoke up and said to Ahab, “O King, let us see
If there is a prophet of the Lord here for us to inquire of.” 1 Kgs 22:7
Ahab says, “There is one here, whom I hate,
Named Micah, and he does not prophesy good tidings for me.” 1 Kgs 22:8
That evil man hated all of the Lord’s servants,
For he was the dark, and did not love that which was light.
All of the false ones had been made into his interlocutors,[126]
But whenever he would see a true one he would get upset.
Look here: he called the prophet Elijah “my enemy,”
And regarding Micah he said further “I hate him.”
The sinner hated God himself, and because of this
He was incapable of loving His associates.

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[125] Var. M “other kings,” which may be a better text, since two lines later it says “also Jehoshaphat.”

[126] Var. 7 and M: “his table guests.”

ܘܙܒܢ ܢܦܫܗ ܠܡܘܬܐ ܡܠܟܐ ܓܢܒܪܐ:
ܘܐܝܟ ܥܘܠܐ ܥܡܗ ܥܡܪܒܐ ܡܬܬܟܘܠܗ܀
ܘܙܒܢ ܢܦܫܗ ܐܚܐܒ ܡܠܟܐ ܥܠ ܐܠܗܘܡܐ:
ܕܚܪܐܝܠ ܢܐܘܪܗ ܠܟܪܡܐ ܥܡ ܦܓܬܐ܀
ܐܡܪ ܗܘܐ ܠܗ ܠܝܗܘܫܦܛ ܡܠܟܐ ܢܟܦܐ:
ܕܢܐܙܠ ܥܡܗ ܠܗܘ ܩܪܒܐ ܕܐܪ̈ܡܝܐ܀
ܘܟܠܗ ܐܬܟܢܫܘ ܢܒ̈ܝܐ ܘܐܬܢܒܝܘ ܩܕܡ ܡܠܟܝܢ: 189
ܩܠܐ ܕܫܘܩܪܐ ܘܡܫܒܚܝܢ ܠܗ ܥܠ ܙܟܘܬܐ܀
ܢܒ̈ܝܐ ܕܫܘܩܪܐ ܥܡܗ ܦܘܡܗܘܢ ܕܦܪܙܠܐ:
ܘܐܠܒܫܘܗ ܠܗ ܙܝܢܐ ܘܢܦܩ ܐܝܟ ܢܡܪܐ܀
ܗܢܐ ܝܗܘܫܦܛ ܘܐܡܪ ܠܐܚܐܒ ܚܒܪܐ ܡܠܟܐ:
ܐܢ ܐܝܬ ܗܪܟܐ ܢܒܝܐ ܕܡܪܝܐ ܢܫܐܠ ܡܢܗ܀
ܐܡܪ ܐܚܐܒ ܚܕ ܐܝܬ ܗܪܟܐ ܘܣܢܐ ܐܢܐ ܠܗ:
ܕܫܡܗ ܡܝܟܐ ܘܥܠܝ ܛܒܬܐ ܠܐ ܡܬܢܒܐ܀
ܠܟܠܗܘܢ ܥܒ̈ܕܘܗܝ ܕܡܪܝܐ ܗܢܐ ܗܘܐ ܗܘ ܙܕܝܩܐ:
ܫܦܝܪܐ ܗܘܐ ܘܠܒܥܠܕܒܒܐ ܠܐ ܪܚܡ ܗܘܐ܀
ܥܠ ܕܓܠܐ ܚܒܝܒܝܢ ܗܘܘ ܠܗ ܒܢܝ ܚܝܠܐ:
ܘܠܫܪܪܐ ܡܐ ܕܚܙܐ ܗܘܐ ܡܬܡܪܡܪ ܗܘܐ܀
ܗܘ ܠܐܠܗܐ ܢܒܝܐ ܒܟܠܙܒܢ ܡܪܐ ܗܘܐ ܠܗ:
ܘܡܛܠ ܡܫܚܐ ܐܚܐܒ ܐܡܪ ܗܘܐ ܕܣܢܐ ܐܢܐ ܠܗ܀
ܠܗ ܠܐܠܗܐ ܗܢܐ ܥܘܠܐ ܘܡܛܠ ܗܕܐ:
ܠܒܢ̈ܝ ܥܡܗ ܕܢܪܚܡ ܐܢܘܢ ܠܐ ܡܦܝܣ ܗܘܐ܀

He raised up Baal in place of the Lord and used to worship him,
And in place of His prophets he made for himself false prophets.
If Elijah was the enemy, as he said,
Then he certainly would have hated that Micah, as he admitted.
Some of them had been killed by his spouse with his consent,
Others were in hiding, having escaped his knife in their caves.
There was no place there for Honesty to speak
Or for the Truth to raise its voice in Ahab's house.
There was a place for falsehood to be magnified,
For only its head could be raised in the sinners' house.
A prophet who was honest was not needed to speak there,
For the whole household was one of liers and cheats.
"There is a prophet here, Micah, but I hate him,"
But his fellow king urged him to, so he sent for him to bring him.

XXIX. MICAH GIVES HIS ORACLE, THE FALSE PROPHETS THEIRS; AND WHY THE FIRST ORACLE WAS NOT A LIE

So the honest prophet, Micah, came, full of revelations
And came in to be queried about the battle with the Edomites.
The King said, "Shall I go up now to Ramath Gilead,
Or shall I not go up to battle, what do you say?"
Micah said "You go ahead, and be victorious, and may the Lord deliver
The Edomites into your hands as you wish." 1 Kgs 22:15
This did not come from Micah nor from the Lord,
Rather Micah responded to his question in accord with his wish

ܚܠܦܘܗܝ ܕܡܪܝܐ ܐܩܝܡ ܟܠܐ ܘܠܗ ܦܬܚ ܗܘܐ:
ܘܚܠܦ ܢܒܝܘܗܝ ܥܒܕ ܠܗ ܢܒ̈ܝܐ ܕܙܟܘܬܐ܀
ܐܝ ܕܐܠܗܐ ܒܫܘܥܒܕܐ ܗܘܐ ܐܝܟ ܕܐܡܪ ܗܘܐ:
ܘܒܗܘ ܡܠܟܐ ܣܢܝܐ ܗܘܐ ܠܗ ܐܝܟ ܕܐܘܕܝ ܗܘܐ܀
190 ܐܚܪ̈ܢܐ ܡܬܗܦܟܝܢ ܡܢ ܟܪܝܐ ܐܘܥܠܗ ܟܕ ܡܠܟ ܠܗ:
ܐܚܪ̈ܢܐ ܡܬܗܦܟܝܢ ܠܡܫܪ̈ܝܬܗܘܢ ܡܢ ܦܩܕܢܗ܀
ܠܝܬ ܗܘܐ ܐܬܪܐ ܠܦܘܫܩܬܐ ܐܦܝܢ ܕܢܫܠܠ ܗܘܐ:
ܘܠܐ ܠܡܪܕܐ ܕܢܥܡ ܡܠܗ ܒܟܪܡܗ ܕܐܝܟ܀
ܒܙܥܘܪܬܐ ܐܝܬ ܗܘܐ ܐܬܪܐ ܕܐܬܪܘܪܒ ܗܘܬ:
ܘܙܥܘܪ ܒܥܝܢܘܗܝ ܕܡ ܗܘܐ ܙܪܥܗ ܥܡ ܟܪ̈ܡܐ܀
ܢܒܘܬ ܕܫܦܝܪ ܠܐ ܚܣ ܗܘܐ ܢܫܠܠ ܐܦܝܢ:
ܘܦܠܗ ܟܡܬܐ ܕܙܚܠܐ ܗܘܐ ܘܡܫܬܪܐ܀
ܐܝܬ ܠܗ ܦܘܪܫܐ ܢܒܘܬ ܡܠܟܐ ܘܫܢܝܐ ܐܬܐ ܠܗ:
ܘܒܥܝܗܝ ܡܠܟܐ ܡܢܗ ܘܫܒܩ ܟܪܡܗ ܢܬܠܘܗܝ܀
ܐܬܐ ܕܝܢ ܡܠܟܐ ܢܒܘܬ ܕܩܘܡܬܐ ܡܠܐ ܣܢܝܩܬܐ:
ܘܡܠܠ ܢܡܬܠܠ ܟܠܠ ܐܘܠܨܢܐ ܕܝܪܬܘܬܐ܀
ܐܡܪ ܡܠܟܐ ܐܗܒ ܗܘܐ ܠܒܪܡܬ ܟܪܡܟ:
ܐܘ ܠܐ ܐܗܒ ܟܠܠ ܐܘܠܨܢܐ ܡܢ ܐܡܪ ܐܢܬ܀
ܐܡܪ ܡܠܟܐ ܐܢܬ ܗܒ ܟܪܡ ܘܢܣܒ ܐܢܬ:
ܡܕܡ ܕܐܬܒܥܝܬ ܠܝܪܬܘܬܐ ܐܝܟ ܕܚܡܝܗ܀
ܠܐ ܡܢ ܡܠܟܐ ܘܠܐ ܡܢ ܡܕܡ ܢܣܒܬ ܗܘܐ:
ܐܠܐ ܡܬܒܥܝܐ ܡܢܗ ܠܗ ܡܠܟܐ ܐܝܟ ܕܚܡܝܗ܀

(Thinking) "if you are victorious at Ramath Gilead what do I have to lose
For my own part?" "You, go ahead and be victorious. If you are victorious,
The Lord will deliver the Edomites into your hands!"
But he did not say, as a lier would, "The Lord SHALL deliver them!"
Since he had said before he came "I hate him"
He said to him, "May the Lord deliver them into your hands."[127]
But while he knew that he would not be victorious at Ramath Gilead,
He gave him a blessing of victory, to show his love and humility.[128]
Ahab said, "I adjure you in the name of the Lord,
That you tell me that Truth that the Lord has spoken!" 1 Kgs 22:16
And immediately the prophet was enlightened by the Spirit to speak,
And to tell the King through revelation about his downfall:
"I saw Israel scattered over the top of the mountains,
Like sheep without a shepherd who gathers them in." 1 Kgs 22:17
Just as he depicted the people as sheep, so he did the King as shepherd,
To show him that henceforth he would no longer be king.
The corrupt prophets were misleading him with their revelations,
Each one of them assuring him of victory.
One made horns of iron, going around in a frenzy,
Depicting for him a way that "gores the Edomites." 1 Kgs 22:11
Others stood around boisterously prophesying
About the victory that the King was going to bring back from the battle.

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[127] Var. 7 and M for the entire line: "The Prophet informed him after he came that he loved him."

[128] i.e., in spite of the King's attitude toward him.

ܐܶܢ ܥܰܡ ܐܳܬܶܐ ܒܰܪܢܳܫܳܐ ܕܰܠܥܶܠ ܡܶܢ ܡܫܰܪ ܐ̱ܢܳܐ:
ܡܶܢ ܙܳܘܥ ܕܺܡܚܰܐ ܐܺܝܬ ܗܳܫܳܐ ܘܪܳܚܶܩ ܐܶܢ ܐܘܪܚܳܐ ܐܺܝܬ܀
ܢܶܫܐܰܠ ܐܶܢܽܘܢ ܡܳܢܳܐ ܟܬܺܝܒܺܝܢ ܠܺܝܗܽܘ̈ܕܳܝܶܐ: 191
ܠܳܐ ܥܒܰܪ ܐܶܡܰܪ ܡܫܰܠܶܡ ܠܗܽܘܢ ܐܰܝܟ ܕܥܠܳܐ܀
ܥܰܠ ܕܐܶܡܰܪ ܗ̱ܘܳܐ ܚܕܰܠܐ ܢܐܬܶܐ ܘܗܳܢܳܐ ܐ̱ܢܳܐ ܠܶܗ:
ܐܶܡܰܪ ܠܶܗ ܗܽܘ ܕܢܶܫܐܰܠ ܐܶܢܽܘܢ ܡܳܢܳܐ ܟܬܺܝܒܺܝܢ܀
ܘܟܰܕ ܡܣܰܟܶܐ ܗ̱ܘܳܐ ܕܠܳܐ ܐܬܳܐ ܗ̱ܘܳܐ ܒܰܪܢܳܫܳܐ ܕܰܠܥܶܠ:
ܒܪܶܗ ܕܕܰܘܺܝܕ ܕܢܶܦܪܽܘܩ ܥܰܡܶܗ ܘܡܰܠܟܽܘܬܶܗ܀
ܐܶܡܰܪ ܐܳܦ ܡܫܺܝܚܳܐ ܐ̱ܢܳܐ ܠܶܟ ܒܫܶܡܶܗ ܕܡܳܪܝܳܐ:
ܘܗܽܘ ܗܰܢܝܢܳܐ ܕܐܶܡܰܪ ܡܳܪܝܳܐ ܗܽܘ ܠܐܶܡܰܪ ܟܶܢ܀
ܘܡܶܣܒܰܪ ܗܳܘ ܗ̱ܘܳܐ ܢܶܗܘܶܐ ܒܪܽܘܡܳܐ ܠܡܫܰܠܛܽܘ:
ܘܚܰܘܝܳܐ ܠܶܗ ܒܥܳܠܡܳܐ ܠܡܰܠܟܽܘܬܳܐ ܟܽܠ ܡܦܰܩܘܠܬܶܗ܀
ܚܳܙܶܐ ܠܺܝܣܪܳܐܶܝܠ ܕܡܕܰܒܰܪ ܥܰܡ ܟܽܠ ܙܢܰܝ ܛܘܪ̈ܐ:
ܘܢܰܦܫܳܐ ܠܥܰܡܳܐ ܘܟܠܗ ܠܶܗ ܙܳܟܝܳܐ ܘܡܦܰܪܩܳܢܳܐ ܠܗ̇܀
ܠܢܰܦܫܳܐ ܒܢܽܘܬܳܐ ܐܳܦ ܠܶܗ ܠܡܰܠܟܽܘܬܳܐ ܒܪܺܝܬܳܐ ܪܽܘܡܶܗ:
ܘܚܰܘܝܳܐ ܠܶܗ ܕܰܠܡܰܠܐܟܰܘ̈ܗܝ ܡܰܠܟܳܐ ܡܶܫܚܳܐ ܘܡܚܰܠܠ܀
ܢܰܬܠܳܐ ܦܽܘܪܥܳܢܳܐ ܡܗܰܠܶܟ ܗ̱ܘܳܐ ܠܶܗ ܒܥܶܠܕܒܳܒܰܘ̈ܗܝ:
ܘܚܰܕ ܚܰܕ ܡܶܢܗܽܘܢ ܡܬܰܟܶܠ ܗ̱ܘܳܐ ܠܶܗ ܥܰܠ ܪܰܘܚܬܳܐ܀
ܡܶܢ ܡܰܢܚܬܳܐ ܘܦܰܪܙܠܳܐ ܚܰܕ ܠܶܗ ܥܰܕ ܫܠܰܡܬܳܐ:
ܘܪܳܙ ܠܶܗ ܠܗܽܘܦܳܟܳܐ ܕܡܰܥܒܰܪ ܥܰܡ ܠܺܝܗܽܘ̈ܕܳܝܶܐ܀
ܐ̱ܚܪ̈ܢܳܐ ܡܥܰܡܩ ܡܶܫܰܡ ܐܰܦ ܥܰܕ ܡܰܬܠܰܝܢ:
ܟܽܠ ܪܰܘܚܬܳܐ ܘܡܰܠܬܳܐ ܡܰܠܟܳܐ ܡܶܢ ܐܰܠܳܗܽܘܬܳܐ܀

Micah, that honest one, was standing openly among the liers,
His word despised while theirs was extolled.
A great crowd was standing there, trying to keep him silent
Or for him to say something good about the King, but he did not wish to.
755 The kings were sitting resplendent in their garb,
While the people stood around in totally respectful obeisance.
The prophet saw the robes, the crowns, and the thrones,
But did not lower himself to speak the good they asked of him.
He alone there was prophesying evil,
760 And before the kings and their governors he would not take it back.
The true word of prophecy had been heard
From his lips. It was his alone there.

XXX. MICAH RECOUNTS HIS HEAVENLY VISION

A revelation came over the prophet from God,
A great vision opened up his soul to enlightenment.
765 The Lord arrayed a vision of His Glory before his face,
And as he did to Paul, elevated him to a place of mysteries.[129] 1 Kgs 22:19ff.
Through prophecy, He opened his soul's eyes to see
What was happening concerning Ahab in God's realm.
He opened his ears to hear the secret that was being spoken
770 In the presence of the Judge among the angels concerning the sinner.
Then the prophet began to speak of that vision
In a loud voice, unafraid of the liars.[130]

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[129] Var. M: "to a <<high>> place."
[130] Text singular.

192 ܩܐܡ ܡܫܟܢܐ ܗܘ ܥܢܢܐ ܥܡܗ ܕܓܠܐ:
ܘܫܟܝܢܬܐ ܡܫܠܡܗ ܘܕܡܠܟܘܢ ܙܟܐ ܘܓܠܝܢ ܐܩܝܡܗ܀
ܩܐܡ ܠܩܘܒܠ ܒܝܫܐ ܙܟܐ ܘܡܫܬܠܡ ܠܗ:
ܕܢܐܡܪ ܠܥܡܐ ܡܛܠ ܡܠܟܐ ܘܠܐ ܙܟܐ ܗܘܐ܀
ܢܬܒܥ ܡܠܟܐ ܟܕ ܥܪܩܝܢ ܒܡܠܟܘܬܗܘܢ: 755
ܘܩܐܡ ܥܡܐ ܒܟܠ ܫܦܝܪܬܐ ܢܟܝܪܬܐ܀
ܚܙܐ ܗܘܐ ܕܟܠܐ ܒܟܠܗܘܢ ܘܠܐܝܬ ܕܢܬܦܬܚܐ:
ܘܠܐ ܐܬܬܥܝܩ ܕܢܐܡܪ ܠܥܡܐ ܐܝܟ ܕܒܠܒܗܘܢ܀
ܗܘ ܒܠܒܘܗܝ ܡܬܢܟܐ ܗܘܐ ܒܝܫܬܐ ܠܗܘܢ:
ܘܒܬܪ ܡܠܟܐ ܘܡܘܠܟܢܘܗܝ ܠܐ ܢܦܩ ܗܘܐ܀ 760
ܡܠܬܐ ܕܡܘܫܐ ܡܫܬܡܥܐ ܗܘܬ ܡܢ ܦܘܡܗ:
ܕܢܚܘܬ ܠܗ ܒܠܒܘܗܝ ܐܝܟ ܗܘܐ ܠܗܘܢ܀
ܕܠܐ ܢܥܒܕܘܢ ܒܥܘܢܝܐ ܕܢܩܘܡ ܡܢ ܠܘܬܗ:
ܘܚܘܐ ܙܟܐ ܦܬܓܡܐ ܒܢܦܫܗ ܠܡܬܢܗܪܘ܀
ܘܡܚܪܪ ܥܡܐ ܚܙܐ ܕܢܦܩܘ ܠܘܬܗ ܐܦܝܗܘܢ: 765
ܘܐܝܟ ܕܠܘܩܕܡ ܠܐܪܥܐ ܕܐܪܙܐ ܡܛܠ ܗܘܐ ܠܗ܀
ܘܒܬܪ ܥܒܕܐ ܕܢܦܩܘ ܦܠܚ ܠܗ ܢܚܪܐ:
ܡܢ ܡܫܬܡܥ ܥܡܗ ܐܠܗܐ ܡܛܠ ܐܝܟ܀
ܘܦܠܚ ܐܘܪܚܗܘܢ ܢܦܫ ܐܪܙܐ ܕܡܫܬܡܠܠ ܗܘܐ:
ܩܕܡ ܕܢܐ ܥܠ ܥܒܕܐ ܥܡܗ ܡܠܬܐ܀ 770
193 ܘܡܢܝ ܕܟܠܐ ܒܠܒܗ ܕܚܙܐ ܠܡܫܠܡܘ:
ܒܗܠܝܢ ܙܟܐ ܟܕ ܠܐ ܕܚܠ ܡܢ ܕܓܠܐ܀

“I saw the Lord, proud and sitting on His high throne,
Surrounded by the heavenly Hosts.
Throngs were standing to His Right and to His Left,
And Heaven was filled with the ranks and thousands crowding around him.
Then the Lord said, ‘Who will entice King Ahab
To go up to fall at Ramath Gilead of the Edomites?’
Then the Hosts began to speak,
And each one of them spoke his word concerning you.
One this way, one the other advised what should happen to you,
And all of them confirmed for the Lord the evil He had said.
When among the angels your downfall had been spoken of,
And all of the Hosts were intent on the evil that should come upon you,
One spirit went out and stood before the Lord saying,
‘I shall entice Ahab to go up and die.’
When he was asked how and with what, he answered
‘A false spirit should go out and lie about You.’
So the Lord sent him after he had chosen him to be sent,
And this very one has filled your prophets with falsehood,
And they are assuring you of a victory that is not true,
For you shall go up and fall as has been decreed by God.”

XXXI. AN ADVANCED THEOLOGICAL ANALYSIS OF MICAH’S VISION

Here is an examinaton of what Micah’s revelation was,
Which was spoken in substantive complexity.

ܚܙܝܬ ܠܡ ܠܡܪܝܐ ܕܓܠܐ ܘܝܬܒ ܒܟܘܪܣܝܗ ܪܡܐ:
ܘܒܪܟܝܢ ܠܗ ܚܝܠܘܬܐ ܕܫܡܝܐ܀
ܘܡܫܡܫܝܢ ܟܢ̈ܫܐ ܡܢ ܝܡܝܢܗ ܘܡܢ ܣܡܠܗ:
ܘܡܠܟܐ ܥܡܐ ܓܒܪ̈ܐ ܘܥܝ̈ܪܐ ܕܚܕܪܝܢ ܠܗ܀
ܘܐܡܪ ܡܪܝܐ ܡܢܘ ܢܫܕܠܝܘܗܝ ܠܐܚܒ ܡܠܟܐ:
ܘܢܦܩ ܢܦܠ ܒܪܡܬ ܓܠܥܕ ܕܐܪ̈ܘܡܝܐ܀
ܘܩܝܡܝܢ ܗܘܝܢ ܚܝܠܘܬܐ ܠܡܫܡܫܘܬܗ:
ܘܚܕ ܚܕ ܡܢܗܘܢ ܡܠܟܗ ܡܠܠܗ ܡܬܡܠܟܝܢ܀
ܚܕ ܗܟܢܐ ܘܚܕ ܗܟܢܐ ܡܠܟܝ ܢܗܘܐ ܠܝ:
ܘܡܬܡܠܟܘ ܟܠܗܘܢ ܥܕ ܡܪܝܐ ܒܫܠܝܐ ܘܐܡܪ܀
ܘܟܕ ܡܬܡܠܠ ܥܡܗ ܡܠܐܟܐ ܟܠ ܡܫܡܫܝܢ:
ܘܢܦܩ ܡܢܗܘܢ ܚܝܠܘܬܐ ܠܟܢܫܐ ܐܡܝܢ܀
ܢܦܩ ܚܕ ܪܘܚܐ ܘܩܕܡ ܡܪܝܐ ܩܡ ܟܕ ܐܡܪ:
ܠܐܚܒ ܐܢܐ ܡܫܕܠ ܐܢܐ ܠܗ ܘܢܦܩ ܘܢܦܘܠ܀
ܘܟܕ ܐܫܬܐܠ ܕܐܝܟ ܘܒܡܢ ܦܬܐ ܗܘܐ ܗܘ:
ܘܢܦܩ ܗܘܐ ܪܘܚܐ ܕܫܘܩܪܐ ܘܡܕܓܠ ܠܝ܀
ܘܫܕܪܗ ܡܪܝܐ ܡܢ ܕܓܠܐ ܠܗ ܕܗܘ ܢܬܕܒܪ:
ܘܗܘܘ ܗܟܢܐ ܡܠܐ ܠܢܒܝ̈ܐ ܕܓܠܘܬܐ܀
194 ܘܡܫܬܥܘܝܢ ܗܘܘ ܥܠ ܪܘܚܐ ܕܠܐ ܫܪܪܐ:
ܘܐܦܩ ܐܦܠ ܐܝܟ ܕܐܬܓܠܝܐ ܡܢ ܠܥܠܐ܀
ܗܕܐ ܒܡܠܬܐ ܗܘ ܥܠ ܢܒܝ̈ܘܗܝ ܘܡܠܟܐ ܡܢܗ:
ܕܓܘܫܡܢܘܬܗ ܘܡܕܒܪܢܘܬܗ ܐܬܓܠܝܬ ܗܘܬ܀

For he said, "Throne," the "Right Side," and the "Left Side" too,
And that the Lord was advised how Ahab should go up and fall.
And that each one of the angels gave his advice,
And further that one came out and said "I shall entice him"[131]
And told the Lord how the false spirit should come to be,
And He said to him "Go" as if the suggestion he came up with pleased Him.
Let us see, now, if these things occur with God
And if the way it was described is actually their nature.
Let us ask if divinity has a seat and a throne,
Or a Right side or a Left side, or a physical composition.
Let us consider further whether it is true that He takes advice from anyone.
From whom did He take advice? He showed here that He is without advice!
Since His nature is higher than those things, why[132]
Did he take them to make them His own when they are already His?
What throne is there that holds Him or that He could be contained in?
Since there has never been any place outside of Him nor within Him?
Neither above nor below Him is there a location of any kind.
And how can the One whose extent fills everything bend over and sit down?

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[131] Var. 7 and M: "I, and was queried."

[132] Var. 4 "from God." The meaninglessness of this variant suggests that this highly convoluted passage has probably not been quite accurately transmitted.

795 ܐܡܪ ܡܢ ܦܘܪܩܢܐ ܐܘ ܢܨܚܢܐ ܐܘ ܫܘܒܚܐ:
ܘܕܐܬܬܣܝܡ ܡܢܝܐ ܕܐܡܪ ܢܩܡ ܢܦܩ ܐܡܪ܀
ܘܕܡܬܬܟܠܐ ܡܢ ܡܢ ܡܢܗܘܢ ܡܠܟܗ ܡܚܒ ܗܘܐ:
ܘܐܘܒ ܕܢܦܩ ܡܢ ܘܐܡܪ ܕܐܢܐ ܡܫܕܪ ܐܢܐ ܠܗ܀
ܘܐܢܐ ܠܡܠܟܐ ܕܐܡܪ ܗܘܐ ܪܘܚܐ ܕܡܘܒܪܐ:
800 ܘܐܡܪ ܠܗ ܕܠܐ ܐܝܟ ܒܣܘܟܠܗ ܠܗ ܡܣܟܢܬܐ ܕܐܡܣܝܢ܀
ܢܚܙܐ ܗܫܐ ܐܢ ܐܝܟ ܗܠܝܢ ܙܒܢ ܠܟܠܗܘܢ:
ܘܐܢ ܗܘ ܒܢܝܢܗ ܕܡܠܟܘܢ ܐܠܗܘܬܗ ܐܝܟ ܕܐܬܡܠܠ܀
ܢܒܥܐ ܐܢ ܐܝܟ ܡܘܬܒܐ ܘܦܘܪܩܢܐ ܠܐܢܫܘܬܐ:
ܐܘ ܢܨܚܢܐ ܐܘ ܫܘܒܚܐ ܐܘ ܙܘܟܝܐ܀
805 ܢܣܬܟܠ ܠܐܘܒ ܐܢ ܗܘ ܕܢܦܩܠ ܡܠܟܐ ܡܢ ܐܢܫ:
ܒܟܠ ܠܟܘܢ ܕܐܡܠܟܬ ܥܠܘܗܝ ܗܘܪܐ ܕܠܐ ܡܠܟܐ ܗܘܐ܀
ܘܟܕ ܗܘ ܒܢܝܢܗ ܕܝܢ ܗܘ ܡܢܗܘܢ ܡܬܒܠܠ ܡܢܐ:
ܫܟܠ ܐܝܟ ܠܗ ܕܟܠܗܘܢ ܕܡܠܟܐ ܢܚܙܐ ܐܝܟ܀
ܐܝܢܐ ܦܘܪܩܢܐ ܐܝܟ ܕܐܚܕ ܠܗ ܕܢܫܬܟܚ ܒܗ:
810 ܕܠܐ ܠܒܪ ܡܢܗ ܘܠܐ ܠܓܘ ܡܢܗ ܐܬܪܐ ܡܫܬܟܚ܀
ܠܐ ܠܥܠ ܡܢܗ ܘܠܐ ܠܬܚܬ ܡܢܗ ܕܘܟܬܐ ܘܐܡܪ: 195
ܟܕ ܟܠܗ ܗܘ ܕܩܐܡ ܗܘ ܘܡܠܐ ܟܠܐ ܗܘܐ܀

If He is on a throne, what is there behind His throne?
Is it then obscured from Him, if it is "behind" Him, as has been heard?
815 If He takes advice from the Watchers, they are his colleagues;
How could the Spirit here advise him what to do?
Inasmuch as He has neither fellow, nor colleague, nor advisor,
It is very clear and beyond question, that we must ignore it.
What is necessary to ask is why did He come down and take
820 Various and lowly likenesses which became His characteristics?
Let us say now that this is the reason for all revelations,
His love which is involved with Human beings to give them life.
On their account did He lessen his magnitude, and in their likenesses
Did He diminish Himself[133] for them so that they would not be frightened by His greatness.
825 In various manners and likenesses at various times
Did He come down to speak with Humanity, which is precious unto Him.

XXXII. HOW THE PROPHET'S THEOPHANY REFLECTED THAT WHICH HE WAS EXPERIENCING ON EARTH

Evidence for my interpretation is that great arrival of His Son,
Who, because of His love, came and put on our body and our weakness,[134]

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[133] Var. 7 and M: "showed himself."
[134] Var. 7 and M: "sickliness."

ܐܢ ܟܠ ܦܘܪܫܢܐ ܗ̱ܘ ܒܫܛܪ ܦܘܪܫܢܗ ܡܢ ܐܝܬ ܠܢ:
ܥܢܝܐ ܟܕ ܡܢܗ ܐܢ ܒܫܛܪܗ ܗ̱ܘ ܐܝܟ ܕܐܫܬܡܥܬ܀
ܐܢ ܡܢ ܓܢܙ̈ܐ ܫܩܠ ܡܠܟܐ ܢܒܙܘܗ̱ܝ ܐܢܘܢ:
ܘܐܝܟ ܚܘܪܒܐ ܪܘܚܐ ܡܒܕܪܗ ܕܡܢܐ ܢܒܕ܀
ܘܠܐ ܐܝܬ ܠܗ ܒܝܬܐ ܘܡܕܒܪܐ ܘܠܐ ܡܠܟܘܬܐ:
ܥܢܝܐ ܗ̱ܘ ܡܣܟܢ ܘܠܐ ܒܝܬܐ ܗ̱ܘ ܢܦܠܐ ܡܢܗ܀
ܗܘ ܡܬܟܬܫܢܐ ܗܘ ܕܟܠ ܡܢܐ ܢܣܒ ܘܫܩܠ ܠܗ:
ܕܩ̈ܡܝ ܕܩ̈ܡܝ ܘܗܘ̈ܝ ܕܡܠܟܗ ܟܕ ܡܚܬܢ܀
ܢܐܡܪ ܗܟܢܐ ܕܗܘܐ ܗ̱ܘ ܥܠܬܐ ܕܟܠ ܥܢܝ̈ܐ:
ܫܘܒܚܗ ܕܐܦܪ ܠܒܢܝ̈ܢܫܐ ܕܢܫܐ ܐܢܘܢ܀
ܡܫܬܠܡܘܗ̱ܝ ܐܘܦ ܙܘܥܗ ܘܒܙܘܥܬܗܘܢ:
ܐܬܐܚܕ ܒܗܘܢ ܘܠܐ ܢܫܬܘܙܒܘܢ ܡܢ ܙܒܬܗ܀
ܠܡܫܬ̈ܘܬܐ ܘܠܒܝܬܘܬܐ ܕܒܢܝ̈ ܐܢܫܝ̈:
ܢܗܘܐ ܕܢܫܬܠܠ ܥܡ ܐܢܬܬܐ ܕܡܫܟܝܐ ܠܗ܀
ܘܗܟܢܐ ܠܡܫܠܡ ܗܘ ܡܬܐܬܐ ܙܒܢܐ ܕܒܪܗ:
ܘܡܛܠ ܫܘܒܚܗ ܐ̱ܬܐ ܠܟܠ ܦܓܪ ܘܡܣܬܟܠܬܝ܀

And took our hurts and bore our pains and tasted our death, Matt 8:17; Heb 2:9
830 And openly showed His great love to/for the worlds to come.[135]
Through this love, He who previously was with God[136]
Diminished himself to infirmity and to physical shapes,
And , by means of prophetic revelations appropriate to each event,
He was shown to be of assistance in place after place.
835 So now when you hear about God,
Let it not, for you, impose limitations on His extent in any way.
When a revelation describes Him to you in detail,
Examine there the reason for that revelation,
And from that reason you will learn why just this way
840 He diminished Himself into a smallness that is not characteristic of Him.
This, then, is the purpose of Micah's revelation:
That we may learn about all of Providence[137] through that vision.
He saw the Lord sitting because of this:
Because there were there kings sitting in awesomeness.

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[135] Both the theology and the syntax of this line are unclear. If "great love" is the object of the verb, one might have expected ܠܚܘܒܗ.

[136] Or, possibly, "the Love that previously was with God, He diminished."

[137] ܡܕܒܪܢܘܬܐ is a difficult word to translate. It can mean simply a particular mode of life, or more originally, governance, be it human or divine. It is not clear here whether Jacob refers to the manner in which God produces revelations in general or more specifically simply how the prophet interpreted that which he saw happening before him in the human government as a vision for him from on high. (The use of the same word clearly in the meaning "Providence" in line 859, however, suggests the former is the case.) In either case, Jacob gives us here an incredibly "modern" conception of the nature of prophetic vision, i.e., basically that the prophet interpreted the scene before his eyes in this World as a revelation itself (lines 844–7), and/or that the scene before him enabled him to transcend and achieve a heavenly revelation (line 848).

ܘܫܩܠܐ ܫܡ̈ܥܝ ܘܠܗܝ ܦܐܪ̈ܝ ܘܠܗܝܢ ܡܘܐܝ:
ܘܫܩܝ ܒܡܕܒܪܐ ܫܘܪܗ ܪܒܐ ܠܒܢܝ̈ܢܐ ܕܐܬܡ܀
ܒܝܘܡܐ ܫܘܒܐ ܕܡܫܒܚ ܗ̱ܘܐ ܒܗܘܐ ܠܥܡܐ: 196
ܡܛܠ ܕܗ̱ܘܐ ܠܡܫܬܠܛܐ ܘܠܒܥܘܬܐ܀
ܘܒܠܝܠܝܐ ܕܢܗܘܪܐ ܒܥܡܘܕܐ ܫܘܒܚܝܐ:
ܡܛܠ ܕܗ̱ܘܐ ܒܢܘܪܐ ܕܘܒܪܐ ܠܡܕܒܪܘ܀
ܡܢܘ ܗܢܐ ܡܐ ܕܡܫܥܒܕ ܐܝܟ ܟܠܠ ܠܥܡܐ:
ܡܫܘܚܬܐ ܒܪܝܢܐ ܠܐ ܢܦܠ ܠܟ ܡܢ ܐܝܟ ܕܐܬܚܙܝ܀
ܡܐ ܕܒܡܕܒܪܐ ܪܘܚܐ ܡܕܡܝܢ ܒܡܕܒܪܘܬܐ:
ܒܟܠ ܐܝܟ ܠܘܩܒܠ ܗ̱ܝ ܒܥܒܕܗ ܕܗܘ ܒܡܕܒܪܐ܀
ܘܫܢܝܢ ܕܒܥܠܬܐ ܢܟܦ ܐܝܟ ܠܟ ܕܒܠܥܡ ܗܘܡ:
ܐܬܐܡܪ ܠܗ ܒܡܕܒܪܘܬܐ ܕܠܗ ܕܡܠܗ ܗܘ܀
ܗܘ ܒܡܕܒܪܗ ܕܡܫܚܐ ܡܢܝܢ ܒܥܠܬܗ ܗ̱ܘܐ ܗ̱ܝ:
ܕܒܗܘ ܚܕܐ ܡܕܒܪܢܘܬܐ ܦܠܗ ܢܦܠܟ܀
ܗܘ ܕܚܙܝܗܝ ܗ̱ܘܐ ܠܡܫܪܝܐ ܕܠܒ ܡܫܬܠ ܗܘܐ:
ܕܐܝܬ ܗ̱ܘܐ ܠܗܘܢ ܡܠܟܐ ܕܢܦܩܝܢ ܒܕܚܠܬܐ܀

Corresponding to those assembled before the kings, he viewed in Heaven
The hosts of the Lord on His Right and on His Left.
Rather than being frightened by the multicolored robe or haughty crowns,
It connected his soul to that awesome glory on High.
As for them saying now this way now that,
These happened in accord with the thoughts of those below:
Since it was said "Should we go to fight or should we not go?"
That is the reason that this one said such and such and that one such and such.
As for his having seen the spirit that stood before God,
That was to affirm that truly Satan had taken possession of his prophets.
As for it being said, "who will entice him?" that was so that Micah would know
That he would be incited to the highland by God to die.
As for it being heard "you will entice and you will also succeed,"
That was so that the prophet would understand that it was finished: Ahab will fall!

XXXIII. THE VISION WAS NEEDED TO GIVE MICAH THE COURAGE OF HIS CONVICTIONS

Providence made the shape of the whole affair
And designed the prototype of what and how and why.
It shaped all of those things exactly as they occurred
So that the prophet would see them and experience the King's fall,
And as one who had already experienced and heard and seen what was going to happen
To King Ahab, he could admonish him without fear.
And while many were prophesying victory,
He would trust that a false spirit had taken possession of them.

845 ܘܠܘܩܒܠ ܟܬ̈ܦܐ ܕܩܕܡ ܡܠܟ̈ܐ ܚܕܐ ܒܡܫܚܐ:
ܡܫܒܚ ܡܪܝܐ ܡܢ ܢܒܝ̈ܘܗܝ ܘܡܢ ܫܠܝ̈ܚܘܗܝ܀
ܘܠܐ ܢܬܠܗ ܠܫܘܡܐ ܒܙܘܙܐ ܘܐܠܦ̈ܐ ܕܚܠܡ:
ܐܦܪܫܗ ܠܢܟܣܗ ܕܝܠܗ ܠܝܘܪܬܐ ܘܢܚܠܬܐ ܕܟܠܠ܀
ܘܗܘ ܕܐܡܪܢ ܗ̱ܘܘ ܗܘ ܗܟܢܐ ܘܗܘ ܗܟܢܐ:
850 ܠܟܘܠܐ ܡܫܡ̈ܫܢܐ ܗܠܝܢ ܕܠܚܡܗ ܐܬܠܚܡܘ ܗ̱ܘܘ܀
ܘܡܬܐܡܪܐ ܗ̱ܘܬ ܕܢܬܐܙܠ ܢܥܒܪ ܐܘ ܠܐ ܢܬܐܙܠ:
ܗܘ ܗ̱ܘ ܕܐܡܪ ܗܘ ܗܟܢܐ ܘܗܘ ܗܟܢܐ܀
ܘܗܘ ܕܚܙܐ ܗ̱ܘܐ ܠܢܒܘܬ ܘܩܡ ܗ̱ܘܐ ܩܕܡ ܠܟܪܡܐ:
ܘܢܬܒܙܙ ܗ̱ܘܐ ܕܐܝܟ ܣܟܠܐ ܠܟܠ ܠܟܪ̈ܡܘܗܝ܀
855 ܘܗܘ ܕܠܐܬܪܐ ܕܡܢ ܗܘ ܢܦܩܘܗܝ ܘܢܒܥ ܩܛܠܐ:
ܘܡܢ ܟܠܗܐ ܡܬܠܢܐ ܗ̱ܘܐ ܒܪܘܚܬܐ ܕܢܩܛܠ܀
ܗܘ ܕܐܬܡܣܟܢ ܘܡܣܬܒܠ ܐܝܟ ܐܦ ܡܡܣܟܢ ܐܝܟ:
ܘܢܬܡܟܠ ܗ̱ܘܐ ܢܦܫܐ ܘܡܠܟܗ ܢܦܠ ܐܝܟ܀
ܡܕܒܪܢܘܬܐ ܕܟܪܡܐ ܙܥܘܪܬܐ ܠܟܠܗ ܡܪܒܐ:
860 ܘܢܦܩܬ ܛܘܦܣܐ ܕܡܢ ܐܚܐܒ ܘܡܛܠܠ ܡܢ܀
ܗܢܝܢ ܗܟܢ ܐܝܟ ܕܐܬܚܡܨܘ ܪ̈ܙܐ ܐܝܟ:
ܘܚܕܐ ܢܒܝܐ ܘܡܦܩܠܬܗ ܘܡܠܟܐ ܢܪܓܡ܀
ܘܐܝܟ ܡܢ ܕܐܪܓܡ ܘܡܫܟܚ ܘܚܕܐ ܡܢ ܢܪܓܡ ܠܗ:
ܠܐܝܟ ܡܠܟܐ ܘܠܐ ܢܬܒܙܙ ܡܠ ܘܡܦܩ ܠܗ܀
865 ܘܟܕ ܡܫܟܚܬܐ ܡܬܒܥܝܢ ܗ̱ܘܘ ܥܠ ܢܒܘܬ:
ܢܗܘܐ ܠܐܟܠ ܗܘ ܕܙܘܚܐ ܕܫܘܕܪܐ ܠܟܪܡܐ ܐܢܘܢ܀

197

When he said to him that he should not go up, but he ignored him and did go up,
He would understand that the Lord had incited him and he could not be able to fail.
The large entourage of the two kings was there
As well as the armies that had been summoned for battle,
Jezebel's prophets, who were impudent and haughty,
As well as the people who were set on fulfilling the King's word.
All of these were opposed to Micah, while he was all alone,
A single poor fellow, while all of them were pulling for his word to fail.
So that he would not be frightened of the multitude who were against him
He saw the vision in Heaven, how it would turn out,
So that through the vision he would be certain of the truth and not doubt
The fall that the King was going to take at Ramath Gilead.
He heard with his ears that he had been enticed by God,
And saw with his eyes that a false spirit had possessed his prophets.
He learned his way from the vision of the truths
And with confidence could inform him of his fall.

XXXIV. MICAH SPEAKS FEARLESSLY AND IS ARRESTED

Since the side of falsehood had the upper hand there,
The prophet was overcome by demands[138] to cease, but he would not.
There was fire in his mouth and flame in his lips,
So inasmuch those things opposing him were merely twigs and leaves, he was not afraid.

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[138] Literally, "took blows on his cheek to make him cease."

ܘܡܢܐ ܕܐܡܪ ܠܗ ܕܠܐ ܢܦܩ ܗܘܐ ܘܡܠܬܗ ܘܫܠܡ:
ܢܫܬܟܠܠ ܗܘ ܕܡܪܢܐ ܠܒܪܘܗ ܘܠܐ ܡܪܐ ܦܠܛ܀
ܦܢܝܐ ܪܒܐ ܕܐܪܝܢ ܡܠܟܬܐ ܐܝܟ ܗܘܐ ܐܡܝܢ:
ܘܡܬܟܬܫܐ ܕܐܪܘܡܣܘ ܗܘܘ ܥܠ ܐܠܗܘܬܐ܀
ܢܒܝܘܗܝ ܕܐܝܣܪܝܠ ܕܒܐܘܪܫܠܡ ܐܦ ܡܪܝܡ: 198
ܘܥܡܐ ܕܠܐ ܟܠܐ ܡܠܟܐ ܕܡܠܟܘܬܗ ܢܩܡ܀
ܘܦܠܚܘܗܝ ܗܘܠܟܝܢ ܠܡܫܡܫܘ ܡܕܢܐ ܘܗܘ ܠܟܠܗܘܢ:
ܡܢ ܡܫܝܚܐ ܕܦܠܚܘܗܝ ܚܝܠܝܢ ܡܠܟܘܬܗ ܐܦܠ܀
ܘܠܐ ܢܒܠ ܡܢ ܫܟܝܢܬܐ ܕܫܪܝܢ ܟܦܘܗ:
ܠܗ ܠܫܘܒܪܢܐ ܐܬܝܗܝ ܒܥܡܡܐ ܕܠܐܝܟܐ ܢܦܩ܀
ܕܗܘ ܒܚܙܬܐ ܢܫܬܪܪ ܗܘܐ ܘܠܐ ܢܬܦܠܓ:
ܟܠ ܡܦܘܠܬܐ ܕܢܦܠ ܡܠܟܐ ܒܪܡܫ ܠܠܒ܀
ܫܡܥ ܗܘܐ ܒܐܕܢܘܗܝ ܕܡܢ ܠܥܠ ܐܬܡܠܠ ܗܘܐ:
ܘܚܙܐ ܒܥܝܢܘܗܝ ܕܙܘܥܐ ܕܦܘܪܥܢܐ ܠܒܫ ܠܒܢܝܢܘܗܝ܀
ܘܡܠܟܐ ܠܐܘܪܚܗ ܡܢ ܫܘܠܛܢܐ ܕܡܪܘܬܐ:
ܘܐܫܠܚ ܡܘܬܒ ܗܘܐ ܠܗ ܥܠ ܡܦܘܠܬܗ܀
ܘܪܡܐ ܗܘܐ ܐܦܪܐ ܒܪܝܫܗ ܕܡܠܟܘܬܐ:
ܒܗܢ ܟܠ ܦܘܡܗ ܢܒܝܐ ܕܢܫܠܐ ܘܠܐ ܚܝܠܐ ܗܘܐ܀
ܢܘܪܐ ܒܦܘܡܗ ܘܒܫܦܘܬܗ ܡܠܘܟܝܬܐ:
ܘܐܝܬ ܗܘܐ ܠܦܘܡܗ ܬܠܐ ܘܗܬܦܐ ܠܐ ܕܚܠ ܗܘܐ܀

When the Good is insulted it is beloved to one who knows it,
For it is biding its time until it can turn the insult into a crown.
Micah was injured, but did not become upset while being injured,
For he was consoled by the truth that his mouth spoke.
They asked him for his opinion, but because he spoke the truth, they restrained him,
For they were urging him to lie, but he would not.
There were those who physically attacked that truthful man,
And those that dragged him off to be imprisoned because he prophesied.
Why did they ask him? Why did they insult him and take him away and restrain him,
Since he did not ask to be consulted nor to speak?
For that king, Truth was an opponent,
Since in his administration lies reigned supreme.
Since Micah spoke the truth, he was punished
Before that friend and colleague of all falsehood.
He said "Imprison him until I return from the victory," 1 Kgs 22:27
And I bring back peace so that Micah is shamed by his prophecy."
Micah says, "If you return in peace, O King,
The Lord has not spoken truthfully through me, and I have not prophesied! 1 Kgs 22:28
For if it is true that I am a prophet, you are not King,
And if you are King, I should not be believed in as a prophet.
Now this is the fully truthful sign:
If the Lord has spoken today through me, you will not return.
When Truth speaks, the mouth is not frightened,
Neither of kings nor of leaders nor of rulers.

ܡܳܐ ܕܡܶܬܬܰܦܣܳܐ ܠܗܰܒܬܳܐ ܕܪܺܫܡܳܐ ܗ݈ܘ ܟܰܒܺܝܫ ܠܳܗ:
ܕܢܶܗܘܶܐ ܐܰܒܳܐ ܕܡܶܢ ܦܽܘܣܩܳܢܳܐ ܡܰܒܠܳܐ ܐܶܬܝܗܶܒ܀
ܒܠܒܶܗ ܗ݈ܘܳܐ ܡܰܚܫܰܒ ܘܠܳܐ ܦܪܰܫ ܠܶܗ ܟܰܕ ܡܡܰܠܶܠ ܗ݈ܘܳܐ:
ܕܒܰܥܒܳܕܳܐ ܕܡܶܛܽܠ ܦܽܘܡܶܗ ܡܶܬܒܰܥܶܐ ܗ݈ܘܳܐ܀
ܡܰܠܟܽܘܗ݈ܝ ܡܶܬܒܠܰܥ ܘܡܶܫܬܰܠܛ ܘܐܳܡܰܪ ܦܽܘܩܕܳܢܳܐ ܢܒܰܣܡܽܘܗ݈ܝ:
ܘܡܳܪܶܐ ܗ݈ܘܳܐ ܠܶܗ ܕܒܰܝܬܶܠ ܗ݈ܘܳܐ ܘܠܳܐ ܙܟ݂ܳܐ ܗ݈ܘܳܐ܀ 199
ܐܰܝܟ ܕܟܽܠ ܦܽܘܡܶܗ ܡܶܢܶܗ ܗ݈ܘܳܐ ܠܶܗ ܒܠܰܒܶܗ ܫܪܳܪܳܐ:
ܐܰܝܟ ܕܠܫܽܘܠܛܳܢܳܐ ܢܶܦܽܘܩ ܗ݈ܘܳܐ ܠܶܗ ܥܰܠ ܘܶܐܬ݂ܶܐ܀
ܐܳܘ ܠܡܶܢ ܡܰܠܟܽܘܗ݈ܝ ܐܳܘ ܠܡܶܢ ܡܫܰܒܚܽܘܗ݈ܝ ܘܰܐܘܒܠܶܗ ܡܒܰܣܡܽܘܗ݈ܝ: 895
ܘܠܳܐ ܟܽܠܳܐ ܗ݈ܘܳܐ ܠܳܐ ܕܢܶܫܬܰܐܶܠ ܐܳܦ ܠܳܐ ܕܢܺܐܡܰܪ܀
ܙܰܒܶܢ ܗܳܘ ܡܠܰܟܳܐ ܫܪܺܝܪܳܐ ܕܒܫܽܘܠܛܳܢܳܐ ܗ݈ܘܰܘ:
ܕܒܫܽܘܠܛܳܢܶܗ ܕܢܺܟܠܳܐ ܢܶܪܬܶܐ ܗ݈ܘܰܘ܀
ܘܡܶܛܽܠ ܕܫܰܪܺܝܪܳܐ ܡܶܛܽܠ ܡܠܰܟܳܐ ܒܠܶܒܶܗ ܥܰܠ ܦܽܘܡܶܗ:
ܩܳܡ ܗܳܘ ܪܺܫܳܐ ܘܡܰܒܪܳܐ ܕܟܽܠܶܗ ܒܪܺܝܬ݂ܳܐ܀ 900
ܐܶܡܰܪ ܕܡܶܬܒܰܥܝܳܢ ܒܪܺܝܫܳܐ ܘܐܶܬܦܰܩ ܡܶܢ ܦܽܘܠܳܚܳܐ:
ܘܰܐܝܬܶܐ ܫܠܺܝܚܳܐ ܘܢܒܺܝܳܐ ܡܠܰܟܳܐ ܒܢܰܦܫܳܗ ܕܰܐܒܽܘܗ݈ܝ܀
ܐܶܡܰܪ ܡܠܰܟܳܐ ܐܶܢ ܒܫܰܠܝܳܐ ܐܶܬܦܰܩ ܡܰܠܟܳܐ:
ܠܳܐ ܡܶܛܽܠ ܟܰܕ ܡܪܰܝܳܐ ܒܫܽܘܠܛܳܢܳܐ ܘܠܳܐ ܐܶܬܢܰܟܶܐ܀
ܐܶܢ ܗܽܘ ܕܐܶܢܳܐ ܢܒܺܝܳܐ ܐܶܢܳܐ ܐܰܝܟ ܠܶܗ ܡܠܰܟܳܐ ܐܰܝܟ: 905
ܘܶܐܢ ܡܠܰܟܳܐ ܐܰܝܟ ܐܶܢܳܐ ܢܒܺܝܳܐ ܠܳܐ ܐܶܬܒܰܨܰܪ܀
ܡܶܫܬܰܠܛ ܐܶܠܳܐ ܕܡܰܠܟܳܐ ܫܪܳܪܳܐ ܗܽܘܝܳܐ ܐܰܝܟܰܢ:
ܘܶܐܢ ܡܶܛܽܠ ܟܰܕ ܡܪܰܝܳܐ ܢܶܗܘܶܐ ܠܳܐ ܗܳܦܶܟ ܐܰܝܟ܀
ܡܳܐ ܕܫܰܪܺܝܪܳܐ ܡܶܫܬܰܠܛ ܦܽܘܡܳܐ ܠܳܐ ܡܫܰܚܠܦܳܐ:
ܠܳܐ ܡܶܢ ܡܰܠܟܶܐ ܘܠܳܐ ܡܶܢ ܕܝܳܢܶܐ ܘܡܰܠܟܰܝܳܬ݂ܳܐ܀ 910

Micah's soul was filled with enlightenment from the revelation
And was not in awe of Ahab's gloomy thought.
The hard heart despised the prophet who spoke with him,
And having threatened him, went out to war with the Edomites.

XXXV. HOW NABOTH'S MURDER CAUSED AHAB'S DEMISE

When the legions attacked each other fighting,
The stone-killed one appeared so that his case could take place.
He shed his own innocent blood before his chariot
So that the King would slip on it and fall while fighting.
Naboth's corpse tripped up his speedy wheels
And disabled them so that the armies would crush him.
The sin of murder arrayed itself in battle against Ahab,
And an arrow that he shot at the Edomites, turned back on him.
Jezebel's crime ensnared the battling nation,
And they collapsed and fell to be overrun by the Edomites.
The stolen vineyard prepared its wine and gave it to the Israelites
To drink, so they would not be able to fight victoriously.
With their tendrils Naboth's vines entangled
Ahab's horses, and all of their swiftest runners collapsed.
That despoiled heritage dug there some pits,
And the most competent of the people were overthrown fighting.
The blood's howl was heard among the battle lines, cf. Gen 4:10
And the Lord who heard it felled Ahab's forces by the sword.
That deceitful, bloody letter was read,
And since Ahab's seal was on it, he was found guilty.

ܢܦܫܗ ܕܡܫܝܚܐ ܡܫܠܡ ܗܘܐ ܢܘܗܪܐ ܡܢ ܒܥܝܢܐ:
200 ܘܠܐ ܕܚܠܐ ܗܘܐ ܡܢ ܚܘܫܒܗ ܒܫܦܪܐ ܕܐܡܪ܀
ܠܒܐ ܩܫܝܐ ܫܩܠ ܠܒܢܝܐ ܘܡܛܠܠ ܠܒܪܗ:
ܘܟܕ ܥܪܩ ܗܘܐ ܢܦܩ ܠܡܕܒܪܐ ܕܐܘܪ̈ܚܬܐ܀
ܘܟܕ ܠܛܝ̈ܝܐ ܘܡܫܩ ܟܣܝܪܐ ܠܡܫܬܠܡܘܬܗ:
ܡܛܠܐ ܕܐܦ̈ܩܘܗܝ ܡܢܗ ܢܦܫܗ ܕܢܘܗܪܐ ܕܝܠܗ܀
ܐܦ ܗܘܐ ܢܦܫܗ ܕܡܐ ܪܘܚܐ ܡܢܝܢ ܡܪܟܒܬܗ:
ܕܢܫܪܐ ܗܘܐ ܒܗ ܡܥܠܝܐ ܘܢܦܠ ܡܐ ܕܡܬܠܬܠܐ܀
ܡܟܪܗ ܕܢܦܩܐ ܢܡܛܠ ܠܡܠܟܘܗܝ ܡܫܝܚܝܐ:
ܘܐܦܢܐ ܐܢܝ ܕܒܘܩܘܢܝܗܝ ܡܫܟܢܐ܀
ܣܛܪܗ ܕܡܛܠܐ ܚܙܘ ܟܡܪܝܐ ܠܘܩܒܠ ܐܡܪ:
ܘܟܠܐܪ ܕܚܕܐ ܟܐܘܪ̈ܚܬܐ ܠܠܘܗܝ ܡܬܩܦ ܗܘܐ܀
ܠܘܟܝܬ ܕܐܢܟܠ ܦܒܪܗ ܠܠܚܡܐ ܟܕ ܡܥܒܪ ܗܘܐ:
ܘܒܪܝܫ ܘܢܦܠ ܢܗܘܐ ܡܛܠܐ ܠܐܘܪ̈ܚܬܐ܀
ܒܪܢܫܐ ܣܓܝܐܐ ܡܢܟ ܗܘܐ ܡܫܒܪܗ ܘܐܙܠܝ ܐܢܘܢ:
ܠܐܣܬܪ̈ܝܬܐ ܘܠܐ ܢܬܦܢܘܢ ܟܠ ܐܢܫܐ܀
ܠܦܘܬܐ ܕܢܦܫܐ ܒܡܫܡܠܝܘܬܐ ܟܬܝܒܝܢ ܐܢܘܢ:
ܠܬܫܡܫܬܗ ܕܐܡܪ ܘܒܪܝܗ ܦܠܚܘܗܝ ܡܠܟܬܗܘܢ܀
ܗܝ ܐܝܟܢܐ ܕܫܟܠܬܐ ܢܩܒܠܬܐ ܕܘܡܝܐ ܐܡܪ:
ܘܛܪܦܐ ܕܥܡܐ ܐܫܬܡܥܘ ܗܘܘ ܟܕ ܐܬܐܢܣܘ܀
ܠܟܠܗ ܕܦܘܠܐ ܟܝܠ ܫܒܪܐ ܡܫܬܡܥܢܐ ܗܘܐ:
201 ܘܡܢܝܢܐ ܕܡܫܒܚܐ ܐܘܟܝ ܒܫܢܝܐ ܠܟܘܠܗ ܐܡܪ܀
ܗܝ ܐܝܟܢܐ ܢܩܡܬܐ ܕܘܡܝܐ ܡܬܩܢܝܐ ܗܘܐ:
ܘܟܠ ܕܐܬܐ ܗܘܐ ܠܗ ܠܘܬܗ ܕܐܡܪ ܡܬܡܢܥ ܗܘܐ܀

The entire battle had been prepared by Justice
In which retribution would be taken from the sinners.
It searched out the treachery that had been crafted in the letter,
And executed detailed judgment, so that the truth would not be covered up there.
The clanging of the stones that had been thrown upon him to make him abandon his heritage
Through wickedness, came to the ears of the righteous One.

XXXVI. HOW AHAB WAS WOUNDED

So did Justice decree judgment against them,
That Ahab should pay back all his obligations at that war.
The entire threatening sword of the Edomites
Had been seeking him, for he was the cause of that battle.
"Neither with great folk nor small should anyone fight" 1 Kgs 22:31
The Edomites were commanded by their kings.
Except for Ahab, the sword was not seeking anyone before resting,
For other than through him the battle could not come to its conclusion.
The arrows had been whirling around among the battle lines and seeking him,
For the entire attack had been prepared against him by God.
Then one[139] minor figure shot with his bow in all innocence, 1 Kgs 22:34
Not knowing against whom his arrow was directed.
The Lord's wrath that had threatened to throw down Ahab
Made a spot for the arrow to enter into the wicked one.

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[139] Var. M: "Then a."

ܒܗ ܡܪܝܐ ܡܢ ܟܐܢܘܬܐ ܐܬܚܙܝ ܗܘܐ:
ܕܒܗ ܐܬܒܥܝ ܗܘܐ ܦܘܪܥܢܘܬܐ ܡܢ ܚܢ̈ܦܐ܀
ܘܟܪܝܐ ܢܟܠܐ ܗܘ ܕܚܫܠ ܗܘܐ ܒܠܒܗ ܐܟܪܐ:
ܘܡܫܒܚ ܕܚܝܐ ܘܠܐ ܢܬܡܢܥ ܦܘܩܕܢܐ ܐܡܪ܀
ܗܐ ܠܐܘܪܚܗ ܢܦܫܐ ܘܟܐܦܐ ܘܡܫܬܪܝܢ ܗܘܘ:
ܥܠ ܕܝܘܡܐ ܕܡܢ ܩܪܐܘܗ ܒܥܘܠܐ ܢܦܘܩ܀
ܘܟܠܗܘܢ ܗܘܠܝܢ ܚܙܘܐ ܕܚܝܐ ܗܘ ܟܐܢܘܬܐ:
ܕܒܗܘ ܬܐܘܡܐ ܢܦܪܘܩ ܐܢܫ ܟܠ ܡܩܒܠܝܘܗ܀
ܘܟܠܗ ܡܪܝܐ ܕܐܘܡܢܘܬܐ ܕܚܟܡܬܐ ܗܘܐ:
ܠܗ ܚܙܝܐ ܗܘܐ ܕܗܘ ܗܘܐ ܒܥܒܕܐ ܕܗܘ ܐܠܗܘܬܐ܀
ܠܐ ܟܡ ܙܒܢܐ ܘܠܐ ܟܡ ܕܪܕܘܦܐ ܢܬܦܠܚ ܐܢܫ:
ܡܬܦܩܕܝܢ ܗܘܘ ܐܘܡܢܘܬܐ ܡܢ ܡܠܟܬܗܘܢ܀
ܐܠܐ ܠܐܢܫ ܠܐ ܒܥܝܐ ܗܘܐ ܡܪܝܐ ܟܐܢܐܝܬ:
ܕܐܠܐ ܐܢ ܒܗ ܡܪܝܐ ܫܒܗ ܠܐ ܫܒܩ ܗܘܐ܀
ܡܬܦܪܫܝܢ ܗܘܘ ܒܢ̈ܝܐ ܒܫܪܪܐ ܘܒܥܝܢ ܗܘܘ ܠܗ:
ܕܟܠܗ ܡܪܝܐ ܒܠܚܘܕ ܐܪܡܝܬ ܡܢ ܠܒܗܘܢ܀
ܘܡܢ ܡܫܒܚܐ ܚܕܐ ܗܘܐ ܒܫܡܠܝܐ ܐܬܡܠܝܬ:
ܟܕ ܠܐ ܢܦܠ ܬܘܡܠܐ ܡܢܗ ܐܪܥ ܗܘܐ ܒܠܒܗ܀ 202
ܘܡܬܒܥܐ ܕܡܪܝܐ ܗܘ ܕܚܫܒ ܗܘܐ ܢܪܚܐ ܠܐܢܫ:
ܒܒܢ ܠܗ ܕܘܟܐ ܒܠܒܐ ܕܢܦܠ ܥܠ ܕܡܝܐ܀

It gestured to the iron the King was wearing and it weakened itself.
It separated its joints one from the other so that Ahab might be wounded.
Then the Lord made the arrow go straight, with force, right for the joint,
And the wretch was wounded, to take retribution from him for the blood he had shed.
The forged garb was clearly shown to be worthless 1 Kgs 22:30
So that everyone would know that the Lord is in charge of victory.[140]
A single simple man struck the King's armor, and it cracked open,
For the armor was unable to protect its owner from damage.
Where the Lord wishes to bring down a person,
There is no way that armor can provide an advantage to its wearer.
That Justice grabbed the arrow of that innocent one
And struck Ahab, and his armor could not protect him.
It tore through him with the arrow and shed his blood on his chariot
So that it would be able to toss him down just at that spot where Naboth had died.
The blood collected and stayed on the chariot and would not empty out,
But stayed there in order to fall just where Justice had decreed.
It kept the blood for the place where it had summoned and called the dogs,
So that there it would shed it as the mistreated one's had been shed.
Once again it read its great book, and as had been decreed
It demanded there Elijah's judgment of Ahab.

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[140] Var. M: "battle."

955 ܪܡܙ ܠܗ ܠܦܪܙܠܐ ܕܟܒܫ ܡܠܟܐ ܘܙܩܦ ܢܦܫܗ:
ܘܦܪܡ ܕܢܦܩܘܗܝ ܚܕ ܡܢ ܚܒܪܗ ܕܢܒܠܥ ܐܚܒ܀
ܘܐܘܩܡ ܣܗܕܐ ܠܢܒܘܬ ܒܚܨܦܐ ܠܘܩܒܠ ܕܝܢܐ:
ܘܚܠܦ ܕܘܡܐ ܕܢܬܐܟܠ ܡܢܗ ܕܡܐ ܕܐܬܡ ܗ̱ܘܐ܀
ܐܬܦܪܣ ܗ̱ܘܐ ܠܟܠܒܐ ܣܓܝܐܐ ܕܠܗ ܡܒܪܡ ܗ̱ܘ:
960 ܘܢܒܠ ܦܓܪܗ ܕܣܗܕܐ ܗ̱ܘ ܡܟܠܛ ܥܠ ܪܦܘܬܐ܀
ܚܕ ܐܟܣܢܝܐ ܠܟܪܡܗ ܕܡܠܟܐ ܚܣܝܢܐ ܘܐܬܦܪܢܣ:
ܘܠܐ ܡܨܐ ܐܢܫܐ ܕܢܦܪܘܩ ܡܢܗ ܡܢ ܢܟܝܠܐ܀
ܐܝܟܐ ܕܣܗܕܐ ܙܟܐ ܕܢܟܐܫ ܠܟܣܝܢܝܬܐ:
ܠܐ ܐܝܬ ܦܘܪܫܐ ܕܢܬܠ ܐܢܫܐ ܠܥܒܕܟܠ ܠܗ܀
965 ܗܘ ܩܛܘܠܐ ܠܒܟܠܗ ܠܢܒܘܬ ܕܗܘ ܐܟܣܢܝܐ:
ܘܚܣܟ ܠܐܚܒ ܘܝܪܬܗ ܢܫܟܪܗ ܠܐ ܐܬܚܫܒ ܗ̱ܘܐ܀
ܐܪܟܢܗ ܒܢܒܘܬ ܘܐܚܕܐ ܠܟܪܡܗ ܥܠ ܡܪܟܒܬܗ:
ܘܐܬܐ ܐܪܡܝܘܗܝ ܥܠ ܗܘ ܕܘܟܬܐ ܕܚܣܢ ܠܗ ܢܟܘܬܐ܀
ܡܠܐ ܕܡܠܐ ܘܩܐܡ ܥܠ ܡܪܟܒܬܐ ܘܠܐ ܡܫܬܒܩ:
970 ܘܚܙܐ ܢܦܠ ܐܝܟܐ ܕܥܒܕܐ ܗܘ ܩܛܘܠܐ܀
ܠܐܝܟܐ ܕܝܬܒ ܘܡܠܐ ܡܟܐܠ ܢܛܪܗ ܠܟܪܡܐ:
ܘܐܟܡܐ ܐܚܕܗ ܐܝܟ ܕܐܚܕ ܗܘ ܕܟܠܒܐ܀
ܘܗܘܝ ܕܡܢܐ ܡܨܪܢܘ ܕܘܟܐ ܕܐܝܟ ܕܚܪܡ ܗ̱ܘܐ:
ܕܡܢܗ ܕܐܚܕ ܡܢ ܐܚܒ ܐܒܥܗ ܐܟܡܐ܀

203

XXXVII. JUSTICE IS IMPARTIAL AND ALL MEN ARE EQUAL BEFORE IT AND BEFORE GOD

975 And when Justice had demanded its due by means of the blood it shed,
It gestured that the two sides should cease fighting the battle.
It emptied out the blood at that spot where Naboth died,
And the dogs who had been summoned to it came, licked, and Vengeance was done.
There had it rested its menacing anger
980 Through the King's blood that had been emptied out before the dogs.
It erected for itself a splendor-filled image in the World
So that the generations would know that it is not inclined to show favoritism.
The blood of a poor man and the blood of a king are the same for it.
Both king and poor man are human beings!
985 It witnessed Naboth's corpse dragged before the stone-throwers
And in return dragged away the King's corpse before the killers.
It did not favor the great king's crown
But let him be killed on the poor man's account by just decision.
A body is a body, be it of rich or poor,
990 And the blood of a king is the same as that of humble man, for they are one species.
To that Shaper of infants, who made their human natures equal,
Both rich and poor are equal.
The form, image, shape and blood of all of them are one,
For the one who is dear is the one who is close to God.

975 ܘܟܕ ܟܝܢܘܬܐ ܐܚܕܬ ܕܝܠܗ ܒܕܡܘܬܐ ܕܐܢܫܐ:
ܕܡܪܐ ܢܬܠܐ ܡܢܝܢܐ ܕܓܢ̈ܐ ܡܢ ܐܠܗܘܬܐ܀
ܫܦܩܬ ܠܒܪܗ ܟܠܠ ܗܘ ܕܘܟܬܐ ܕܢܣܒ ܡܢܗ ܦܓܪܐ:
ܘܐܬܐ ܡܠܟܐ ܕܡܪܝܡ ܗܘܐ ܠܗ ܠܒܗ ܘܐܬܦܪܢܣ܀
ܐܢܫܬ ܗܘܐ ܫܡܠܝܗ ܐܡܪ ܕܚܫܘܟܐ ܗܘܐ:
980 ܒܪܗ ܕܡܠܟܐ ܕܩܕܡ ܡܠܟ̈ܐ ܐܫܬܠܡ ܗܘܐ܀
ܐܫܬܡܥ ܠܗ ܪܚܡܐ ܒܥܠܡܐ ܕܡܠܐ ܫܘܦܪܐ:
ܕܢܚܙܘܢ ܕܪܐ ܕܠܐ ܡܬܚܙܝܢܐ ܠܡܫܡܫ ܠܘܬܗ܀
ܕܗܘ ܕܡܫܝܚܐ ܘܕܗܘ ܕܡܠܟܐ ܚܕ ܐܢܘܢ ܠܗ:
ܒܪܢܫܐ ܗܘ ܓܒܪ ܐܦ ܗܘ ܡܠܟܐ ܐܦ ܡܫܝܚܐ܀
985 ܡܠܟܗ ܕܢܘܚܐ ܚܙܐ ܕܡܫܝܚܐ ܩܕܡ ܫܘܒܚܐ:
ܘܫܡܥ ܫܘܠܛܢܗ ܡܠܟܗ ܕܡܠܟܐ ܩܕܡ ܡܠܐܟ̈ܐ܀
ܠܐ ܢܫܬܠܡ ܗܘܐ ܠܘܬ ܐܒܘܗ ܕܡܠܟܐ ܪܒܐ:
ܘܫܘܒܚ ܠܡܛܠܐ ܚܕ ܡܫܝܚܐ ܒܪܝܐ ܩܐܡܐ܀
ܓܘܫܡܐ ܓܘܫܡܐ ܗܘ ܘܒܪܢܫܐ ܘܡܫܝܚܐ:
990 ܘܕܡܐ ܚܕ ܗܘ ܕܡܠܟܐ ܘܡܫܝܚܐ ܕܚܕ ܗܘ ܓܒܪܐ܀
ܠܗܘ ܪܚܡܐ ܕܒܬܘܠܐ ܘܐܦ ܦܪܨܘܦܗ̈ܘܢ:
ܦܬܚ ܐܢܘܢ ܠܗ ܐܦ ܚܠܡ̈ܐ ܐܦ ܡܦܩܢ̈ܐ܀ 204
ܘܡܬܐ ܘܪܚܡܐ ܘܬܘܪܬܐ ܘܕܡܐ ܘܟܠܗܘܢ ܚܕ ܗܘ:
ܘܗܘ ܕܝܢ ܡܫܪܐ ܕܐܝܟܐ ܘܡܪܝܡ ܪܝܫ ܠܟܠܗܘܢ܀

XXXVIII. THE RELIABILITY AND SEVERITY OF JUSTICE FOR ALL

On account of the poor man the King was killed by Justice
And it was not only because the poor man was a righteous one.
It weighed the blood of this one and of that one in the scale[141] of truth,
But Ahab's was too light, so his spouse's blood was added to it.
It consigned king and queen to be killed in return for the poor man,
But since they were still liable after being used up, it kept a record to take vengeance from their children.
Since that righteous poor man who had been mistreated was precious to it,
It dragged the King's corpse on the ground because of him.
Let everyone fear Justice: how powerful it is,
Its pen is skillful. Its judgment is awesome. Its punishment is harsh.
But it is very patient to exact severe Vengeance.
It holds back for a time, but when it is roused, it causes terror.
When they were stoning that righteous one and he was not saved,
It would have seemed as if Justice did not exist.
But when it was piercing Ahab with the arrow and shedding his blood,
The World learned that it exists and powerfully demands Vengeance.
It depicted itself in that battle with the Edomites
So that Creation would see it, how beautiful and without blemish.

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[141] Var. B: "stone," i.e., weight.

995 ܚܠܳܦ ܡܶܣܟܺܝܢܳܐ ܡܰܠܟܳܐ ܡܶܬܩܛܶܠ ܗ݈ܘܳܐ ܡܶܢ ܩܰܛܽܘܠܳܐ:
ܘܠܳܐ ܝܰܕܥܶܗ ܠܶܗ ܟܰܕܡܶܣܟܺܝܢܳܐ ܙܰܕܺܝܩܳܐ ܗ݈ܘܳܐ܀
ܒܰܚܩܠܳܐ ܕܢܳܒܽܘܬ ܐܶܬܩܛܶܠ ܠܰܒܪܶܗ ܕܗܽܘܝܳܐ ܘܰܕܘܶܗ:
ܘܶܐܙܰܠ ܗܳܘ ܕܰܐܚܶܒ ܘܶܐܬܬܰܘܣܰܦ ܠܶܗ ܕܡܶܢܶܗ ܟܰܠܒܶܐ ܠܰܚܟܘ܀
ܡܰܠܟܬܳܐ ܘܡܰܠܟܳܐ ܚܠܳܦ ܡܶܣܟܺܝܢܳܐ ܒܡܶܛܽܠܳܐ ܢܦܰܠܘ:
1000 ܘܢܳܦܩܘ ܒܶܗ ܗ݈ܘܰܘ ܩܶܛܠܳܐ ܐܶܬܥܰܩܰܪ ܡܶܢ ܡܰܠܟܽܘܬܗܽܘܢ܀
ܕܰܐܡܰܪ ܗ݈ܘܳܐ ܠܶܗ ܗܽܘ ܡܶܣܟܺܝܢܳܐ ܠܰܐܚܰܐܒ ܕܒܳܥܶܐ:
ܢܶܣܰܒ ܟܰܪܡܳܐ ܥܰܡܶܗ ܘܡܰܠܟܳܐ ܡܫܰܠܡܶܗ܀
ܢܰܒܰܚܠ ܦܰܠ ܐܰܝܟ ܡܶܢ ܩܰܛܽܘܠܳܐ ܒܥܶܠܳܐ ܚܰܪܝܳܐ:
ܘܡܶܫܩܰܢ ܡܶܢܶܗ ܘܰܕܚܶܠ ܕܡܶܢܶܗ ܘܥܰܡܶܗ ܢܶܬܒܪܳܘܢ܀
1005 ܘܡܶܢܶܗ ܡܶܝܪܳܬܳܐ ܠܡܰܠܟܽܘܬܳܐ ܕܺܝܢ ܫܰܩܠܶܗ ܩܶܛܠܳܐ:
ܐܰܝܟܢܳܐ ܢܛܰܪܳܐ ܘܡܳܐ ܕܡܶܬܬܰܚܪܳܐ ܥܠܳܝܳܐ ܠܫܰܘܚܳܐ܀
ܟܰܕ ܙܳܩܦܺܝܢ ܠܶܗ ܒܳܠܗܘ ܙܰܕܺܝܩܳܐ ܘܠܳܐ ܡܶܫܬܰܩܪܳܐ:
ܐܰܝܟ ܡܳܐ ܕܰܠܚܶܡܶܗ ܗܽܘ ܩܰܛܽܘܠܳܐ ܡܫܰܠܡܳܢܳܐ ܗ݈ܘܳܐ܀
ܘܟܰܡ ܟܽܠܳܐ ܠܶܗ ܒܰܫܠܳܘܳܐ ܠܶܐܠܺܝܳܐ ܘܰܐܦܪܳܐ ܠܒܶܝܬܶܗ:
1010 ܢܰܟܦܶܗ ܟܽܠܟܽܠܳܐ ܕܰܐܚܰܐܒ ܘܐܳܟܠܳܐ ܚܰܪܺܝܪܳܐܝܬ܀
ܪܳܙܳܐ ܢܦܰܩ ܒܗܰܘ ܐܰܠܗܽܘܡܳܐ ܕܰܐܘܡܺܝܬܳܐ:
ܕܰܐܺܝܢܳܘ ܒܰܪܢܳܫܳܐ ܟܡܳܐ ܡܰܩܪܳܐ ܘܟܽܠܶܗ ܒܶܗ ܡܽܘܡܳܐ܀ 205

It became known that it neither errs nor overlooks,
But properly examines and requites all events.
Its glance is quick, and its eye sees every side,
And where it sees Sin, it records it in the great book.
Its ear is attentive, listening for the voice of all those who are oppressed,
And as soon as it hears an outcry, it finds out the reason for it.
Deeds and words it records in the scroll and places it near,
And when it is appropriate, it reads them, takes retribution, and cannot be stopped.
With a word of its mouth and a glance of its eyes it takes retribution from a man,
Taking into account all thoughts and all actions.
It was proper when it demanded payment for Naboth's blood,
Who was wronged, mistreated, stoned and beaten though he had not done wrong.
Let the wronged rejoice, and let the face of the wrongdoer quake,
For the Lord is just and demands justice for all who are wronged.
He who robs should be afraid, while he who is robbed should not be sad,
For retribution for all deeds shall come from the Lord.
Let no one say, "I am abandoned; they have mistreated me for that."
For the Just Judge will take care of whoever is mistreated.

XXXIX. GOD DEMANDS JUSTICE EVEN FOR THOSE WHO HAVE NO ONE ELSE

Let no one say, "Woe is the one who has no one,"
For God is there to be close to every man.
Naboth had no one, while Ahab had multitudes,
Let us see now which side was triumphant.
What help were people for Ahab when Justice
Sought judgment, and demanded of him retribution for the innocent blood?

ܐܬܒܛܠ ܗܘܐ ܕܐܦ ܠܐ ܢܗܘܐ ܘܠܐ ܡܬܒܥܝܐ:
ܘܟܠܬܘܪܬܐ ܡܕܒܪܐ ܘܐܒܕܐ ܟܠ ܦܘܪܢܣܝܗ܀
1015 ܦܬܟܠ ܕܘܡܝܗ ܘܡܬܟܠ ܠܒܢܝ ܚܣܪܐ ܚܣܢܘ:
ܘܐܡܬܐ ܕܚܙܐ ܚܘܠܐ ܡܬܒܠܗ ܒܫܘܦܪܐ ܕܒܐ܀
ܙܒܢܐ ܐܝܟܢ ܘܙܠܬܐ ܩܠܐ ܕܟܠ ܕܒܢܝܢ:
ܘܩܫܝܐ ܕܡܥܒܕܐ ܐܝܬܠܬܐ ܒܡܟܠ ܒܟܠܝܗ ܡܢܐ ܗܘ܀
ܒܟܪܐ ܘܫܩܠܐ ܡܠܟܐ ܒܒܪܝܐ ܘܫܡܫܐ ܙܪܥܘܗ:
1020 ܘܡܢܐ ܕܡܦܩ ܠܗ ܡܪܝܐ ܘܐܒܐ ܘܠܐ ܡܬܒܥܝܢܐ܀
ܡܟܠܬܐ ܕܦܘܡܐ ܘܙܡܪܐ ܕܒܢܝܐ ܠܐܒܐ ܥܡ ܐܢܫ:
ܘܟܠ ܡܬܦܩܕܐ ܘܟܠ ܦܘܩܕܢܐ ܡܟܠܐ ܦܘܩܕܢܗ܀
ܡܦܩܕ ܗܘܐ ܠܗ ܟܕ ܐܒܐ ܗܘܐ ܠܒܪܗ ܕܢܚܘܐ:
ܕܢܣܡ ܘܢܒܠܒ ܘܙܥܡ ܘܦܬܚܣ ܟܕ ܠܐ ܐܣܬܟܠ܀
1025 ܕܢܣܡ ܢܚܙܐ ܘܢܬܚܡܐ ܢܚܘܟ ܐܦܩܘܗܝ:
ܘܐܬܪܣ ܡܢܐ ܘܐܟܠ ܕܚܝܐ ܕܟܠ ܕܢܣܡ܀
ܘܟܠܪ ܢܕܝܠ ܗܘ ܕܝܢ ܕܒܪܡ ܠܐ ܐܒܐ ܠܗ:
ܕܡܕܡ ܡܢܐ ܗܘܢܐ ܠܐܟܠܬܐ ܕܟܠ ܦܘܪܢܣܝܗ܀
ܠܐ ܐܢܫ ܢܐܡܪ ܕܡܣܬܟܠ ܐܢܐ ܟܠ ܗܘ ܒܟܠܗܘܢ:
1030 ܕܗܘܐ ܕܝܢܐ ܠܐܕܡ ܡܢܟ ܕܐܝܠܢܐ ܕܒܠܒܒ܀

ܠܐ ܐܢܫ ܢܐܡܪ ܗܘ ܠܗ ܠܐܝܠܢܐ ܕܟܠܐ ܠܗ ܐܝܟܐ:
ܕܗܘܐ ܠܟܠܗܐ ܘܟܠ ܐܢܫ ܐܬܠܗܝܗ ܒܗ ܢܬܠܗܝܐ܀
206 ܟܝܠ ܗܘܐ ܠܒܢܝܬܐ ܘܐܝܟ ܗܘܐ ܠܐܕܡ ܦܩܠܣ ܐܢܫܐ:
ܢܚܙܐ ܗܘܡܐ ܠܐܝܠܢܐ ܟܠܐ ܗܘܐ ܢܚܝܐ܀
1035 ܡܢ ܟܕ ܚܙܘܗܝ ܐܢܫܐ ܠܐܕܡ ܟܕ ܦܠܚܘܬܐ:
ܒܡܟܠ ܕܝܢܐ ܘܐܒܟܠ ܡܢܗ ܕܡܠ ܕܟܠܐ܀

Who was thus able to seek vengeance for Naboth
The way God examined his deed and gave His judgment.
He was a poor man, the kings killed him and who would hold them to account?
Were it not for the Lord, no one would have arisen for him as hero.
For there was no one who would reject the King's wish,
But there was the Lord, for He is the one who comes to the aid of all who are abandoned.
The crowd of people stood over the poor man with stones,
Elders and nobles and sinners, and there was no help.
They reviled him and he kept silent. They wronged him and he fainted. They stoned him and he fell.
They struck him and he collapsed, and there was no one who would rescue him—
Neither family, nor friends, nor lovers.
The King, the Queen, and the people against him, and who would stand up?
But God was near to him and was counting his stones,
How much he was injured, and where he was injured having done no wrong.
And since He prefers to be on the side of the one who is oppressed,
He requited his blows and delivered his judgment like a relative.
Had there been someone on his side against the King,
The Lord would have kept silent and refrained from action.
So because of this He rose and fought on his account:
Since he had been wronged and abandoned without anyone.

ܡܢ ܗܟܢܐ ܡܣܟܐ ܗ̱ܘܐ ܕܢܣܒܥ ܒܢܕܐܗ ܕܒܬܐ:
ܐܝܟ ܕܠܟܠܒܐ ܒܚܠܐ ܦܘܪܢܣܗ ܘܥܒܕ ܕܫܢܗ܀
ܡܣܟܢܐ ܗ̱ܘܐ ܘܡܛܠܡܘܗ̱ܝ ܡܚ̈ܬܐ ܘܡܢ ܠܒܪ ܗ̱ܘܐ:
ܠܟܠܗ ܡܪܝܐ ܣܚܦܘܗ̱ܝ ܠܐ ܩܡ ܐܝܟ ܓܢܒܪܐ܀
ܘܟܡܠ ܗ̱ܘܐ ܐܝܟܐ ܕܒܪܚܡܘܗ̱ܝ ܘܡܚܒܐ ܢܒܪ̈ܘܝ:
ܐܝܟ ܗ̱ܘܐ ܡܪܝܐ ܕܗܘܝܘ ܫܒܝܠܐ ܕܩܠܠ ܘܡܣܝܒܪ܀
ܩܝܡܐ ܕܟܡܐ ܩܡ ܗ̱ܘܐ ܒܫܩ̈ܩܐ ܥܠ ܡܣܟܢܐ:
ܣܓܝ̈ܐ ܘܡܢܐܙܐ ܘܒܢ̈ܝ ܚܘܠܐ ܘܟܠܗ ܐܠܠܐ܀
ܪܫܢܘܗ̱ܝ ܘܫܠܡ ܠܫܦܘܗ̱ܝ ܘܡܠܟ ܕܟܫܦܘܗ̱ܝ ܘܢܦܠ:
ܦܓܪܘܗ̱ܝ ܘܐܘܦܝ ܘܟܡܠ ܗ̱ܘܐ ܐܝܟܐ ܕܢܦܪܘܣܘܗ̱ܝ܀
ܠܐ ܒܢ̈ܝ ܓܢܫܐ ܐܦ ܠܐ ܩܝܡܐ ܘܠܐ ܡܟܐ̈ܒܐ:
ܡܟܝܟܐ ܘܡܬܟܠܐ ܘܡܚܠܐ ܠܫܘܒܚܗ ܘܡܢ ܩܐܡ ܗ̱ܘܐ܀
ܠܐܠܗܐ ܕܝܢ ܡܫܒܚ ܗ̱ܘܐ ܠܗ ܘܡܘܕܐ ܛܐܒ̈ܘܗ̱ܝ:
ܕܒܗܐ ܒܟܠ ܗ̱ܘܐ ܘܐܝܟܐ ܒܟܠ ܗ̱ܘܐ ܟܕ ܠܐ ܐܫܬܠܝ܀
ܘܕܟܝܢܐ ܠܗ ܕܢܗܘܐ ܒܟܠܗ ܘܐܝܢܐ ܕܛܠܡ:
ܠܟܠ ܦܘܩܕ̈ܢܘܗ̱ܝ ܘܥܒܕ ܕܫܢܗ ܐܝܟ ܡܙܝܟܐ܀
ܠܟܠܗ ܐܝܟ ܗ̱ܘܐ ܐܢܫܐ ܣܚܦܘܗ̱ܝ ܟܘܡܟܠ ܡܚܒܐ:
ܡܠܐ ܗ̱ܘܐ ܠܗ ܡܪܝܐ ܘܡܘܡܐ ܡܢ ܦܘܪܢܣܗ܀
ܘܡܛܠܠ ܗܕܐ ܩܡ ܐܠܝܦܙ ܡܫܬܠܡܗ: 207
ܟܠ ܕܛܠܡ ܗ̱ܘܐ ܘܡܣܝܒܪ ܗ̱ܘܐ ܘܟܡܠ ܠܗ ܐܝܟܐ܀

Hence, it helps when a person has no one.
For instead of them the Lord alone will be with him.
From that we learn that one who is oppressed, has Him with him wherever he is.
1060 Fortunate are the oppressed; great woe to the oppressors.
The murdered one was oppressed, whose corpse was thrown down and whose vineyard was taken away.
The King was an oppressor, who murdered and haughtily took possession.
But the Lord who is righteous and just made him pay for the evil that he did.
Blessed is the Just One who demands Justice for all those who are wronged.

ܡܶܛܺܠ ܥܽܕܪܳܐ ܗ̱ܘ ܕܰܕܠܳܐ ܐ̱ܢܳܫܳܐ ܢܶܗܘܶܐ ܠܶܗ ܐ̱ܢܳܫ:
ܕܰܚܠܳܦܰܝܗܽܘܢ ܡܳܪܝܳܐ ܢܶܗܘܶܐ ܥܰܡܶܗ ܒܰܥܠܕܒܳܒܰܘܗ̱ܝ܀
ܡܶܢ ܗܳܘ ܕܰܥܒܶܕ ܡܶܢܶܗ ܗܘܳܐ ܐܰܝܟܳܐ ܕܺܐܝܬܠܰܘܗ̱ܝ:
ܛܽܘܒ݂ ܠܰܢܒ݂ܺܝܶܐ ܘܰܠܫܠܺܝܚܶܐ ܗܳܢܳܐ ܙܳܟ݂ܳܐ܀ 1060
ܥܒܺܕ ܗ̱ܘܳܐ ܡܛܰܠܠܳܐ ܕܢܰܒܺܝܳܐ ܥܰܒܕܶܗ ܘܰܡܛܺܠ ܦܳܪܩܶܗ:
ܘܰܒܠܰܥ ܡܰܟܒܳܐ ܕܰܡܛܰܠ ܘܰܗܢܳܐ ܡܶܢ ܡܰܚܠܠܳܐ܀
ܘܡܳܪܝܳܐ ܕܙܰܕܺܝܩ ܘܰܐܦܶܣ ܦܽܘܪܥܶܗ ܫܰܦܝܳܐ ܕܰܥܒܶܕ:
ܚܙܺܝ ܗܽܘ ܟܳܐܠܳܐ ܕܐܰܚܶܕ ܕܰܡܝܳܐ ܕܟܽܠ ܕܰܠܡܶܣܟܺܝܢ܀

ܫܠܶܡ ܡܺܐܡܪܳܐ ܕܥܰܠ ܢܒ݂ܺܝܳܐ ܐܶܪܰܡܝܳܐ:

ܕܩܰܕܺܝܫ ܠܡܳܪܝ ܝܰܥܩܽܘܒ ܐܶܦܶܣܩܽܘܦܳܐ ܕܒ݂ܰܛܢܳܢ.

IV On Elijah the Prophet and on the Troops of Fifty

INTRODUCTION

INFORMATION ON THIS HOMILY

Homily Title: On Elijah the Prophet and on the Fire he brought down upon the two captains of fifty and upon each of the fifty with them

Source of Text: *Homilae selectae Mar-Jacobi Sarugensis* edited by Paul Bedjan (Paris-Leipzig 1905, 2nd ed. Piscataway: Gorgias Press, 2006), vol. 4, pp. 207–226 [Homily 114] and Mardin ms. 137 folios 39v–46r

Lines: 516

OUTLINE

This homily retells the story of the confrontation between Elijah and Ahaziah over the latter's appeal to Beelzebub of the Ekronites, and the killing of the two troops of fifty men.

Jacob's Concerns in this Homily

Essentially, Jacob is concerned with only one all-important exegetical problem raised by this story, that is the justification for what appears to be the wanton use of power by the Prophet to kill large numbers of people. He provides several, non-exclusive explanations:

- To show that Elijah was a true prophet.
- To rescue the nation from paganism.
- The fault was that of the King who sent the soldiers, not Elijah's.

As always, however, Jacob explores the motivations of his characters:

- Why did Ahaziah appeal to Beelzebub and not God?
- Why did the second captain appear to ignore the deaths of the first troop?
- Why did the third humble himself before Elijah?
- Did Elijah summon Fire because he was simply angry?

- Why did God position Elijah at this particular moment in Israelite history?

Bedjan used only the incomplete version in the British Library ms. Add 14590. The title and first 122 lines presented here are from the Mardin ms. 137.

Although Jacob often refers here to parts of the Elijah story discussed by him in his other four homilies on Elijah, this one is somewhat different in tone from the others. He is a bit less humble in the opening proem, although still requiring God's assistance to tell of Elijah's wondrous career; and he does not allude to the importance of "Love" in doing so until the very last line of the text. Christological types are not adduced at all, although this simply may be due to the nature of the story.

SUMMARY

I. Proem praying for God's assistance once again to tell of Elijah's wonders (1–20)
II. A summary of Elijah's miraculous deeds and power over Creation (21–70)
III. Why Ahaziah followed in his parents' ways (71–94)
IV. Ahaziah becomes ill and sends to Beelzebub for medical help (95–112)
V. Elijah confronts the messengers with a message for the King (113–148)
VI. Why Elijah was watching the road to Ekron (149–184)
VII. Elijah sends word to Ahaziah, who sends back a troop of fifty (185–216)
VIII. The glory of the ascetic prophet on top of his mountain (217–238)
IX. Elijah summons Fire, and why he could do so (239–262)
X. The Fire, used to harm instead of heal, affirms that Elijah is a true prophet (263–298)
XI. The second troop of fifty confront the Prophet (299–332)
XII. Fire consumes the second Fifty (333–364)
XIII. Why fire was needed in spite of what Elijah would have wished (365–410)
XIV. The third fifty (411–446)
XV. Elijah accepts the humble captain's appeal and goes to Ahaziah unafraid (447–484)
XVI. The benefits of Ahaziah's death (485–500)
XVII. Ahaziah was responsible for the deaths, not Elijah (501–516)

TEXT AND TRANSLATION

I. PROEM PRAYING FOR GOD'S ASSISTANCE ONCE AGAIN TO TELL OF ELIJAH'S WONDERS

1 Once again the great and eminent Elijah has taken me away in wonder.
Allow me, our Lord, to recount his splendors with discernment.
That victory-clothed warrior attracted me with his story.
O Chief of the victorious, You speak through me about him.
5 The most exalted one of revelations, most praised among the prophets, called me to sing for him
Through You, O grantor of all, may I reach his spiritual splendors.
His story is too difficult for the tongue; let it be spoken through You.
His word is too great for lips; You proclaim it.
Be for me mouth and intellect, voice and great mind.
10 Let all the sounds of its speaking about the eminent one be sounded through You.
My desire is only to let You, while I worship, Lord,
You Yourself erect the story, in all of its splendors.
Let the word be Yours, the sound, even the tongue,
The passion, the intellect, and everything your Word demands.
15 Not from me but rather from You Yourself let a tale come to be
Which is full of splendors and from which the soul gains astonishment.
Were the speaking mine, from my own mouth, it would be rejected.
It is from You, Lord. You speak it to the listeners.
May the splendor of Your servant be richly spoken through You.
20 For whose mouth is sufficient for his praises?

B 114

ܕܩܕܝܫܐ ܡܪܝ ܝܥܩܘܒ ܡܐܡܪܐ ܕܐܪܒܥ ܕܥܠ ܐܠܝܐ ܢܒܝܐ ܘܥܠ ܢܘܪܐ ܕܐܚܬ ܥܠ ܬܪܝܢ ܪܘܪ̈ܒܢܐ ܕܚܡܫܝܢ: ܘܥܠ ܚܡܫܝܢ ܘܚܡܫܝܢ ܕܥܡܗܘܢ[1]

M39v

1 ܬܘܒ ܐܠܝܐ ܪܒܐ ܘܓܢܒܪܐ ܒܐܘܪܚܗ ܡܫܒܚ:
ܘܫܒܚ ܡܪܝ ܐܬ̈ܐ ܫܘܦܪ̈ܘܗܝ ܦܪܘܫܘܬܗ܀
ܗܘ ܓܢܒܪܐ ܠܫܡܫ ܪ̈ܘܡܐ ܒܡܐܡܪܗ ܢܚܒܫ:
ܕܒ ܪ̈ܘܡܐ ܐܝܟ ܡܠܟ ܒܗ ܡܫܬܠܛܘ܀
5 ܕܡ ܓܢܒܪ̈ܐ ܫܡܥ ܒܢ̈ܝܐ ܡܢܚ ܕܐܡܪ ܠܗ:
ܟܕ ܢܘܒ ܟܠ ܐܚܝܕ ܠܫܘܦܪ̈ܘܗܝ ܙܘܚ̈ܝܬܐ܀
ܕܡ ܗܘ ܡܐܡܪܗ ܡܢ ܫܡܝܐ ܟܕ ܢܬܟܠܠ:
ܘܪܒܐ ܡܫܠܛܗ ܡܢ ܫܩ̈ܘܠܐ ܐܝܟ ܐܚܝܕܘܬܗ܀
ܗܘܝ ܟܠ ܦܘܡܐ ܘܡܒܪܐ ܘܡܠܐ ܗܘܝܐ ܪܒܐ
10 ܘܫܠܛܘܢ ܪܘܚܐ ܕܡܐܡܪܗ ܕܓܒܝܐ ܟܕ ܢܬܢܫܘܢ܀
ܪܚܝܩ ܫܠܝܚܘܬ ܐܠܗܐ ܟܕ ܡܢܝ ܫܪ ܦܓܥ ܐܝܠܐ:
ܘܐܝܬ ܡܢ ܕܟܕ ܐܚܝܕ ܡܐܡܪܐ ܒܫܠܛܢܗ ܫܘܦܪ̈ܘܗܝ܀
ܕܟܕ ܬܘܒ ܡܫܬܠܛܐ ܘܡܠܐ ܐܦ ܠܫܡܝܐ:
ܢܫܠܛܐ ܘܡܒܪܐ ܘܫܠܝܛܐ ܕܐܚܝܕ ܡܐܡܪܐ ܕܟܕ
15 ܟܕ ܡܚܝ ܐܠܐ ܡܢܝ ܕܟܕ ܢܗܘܐ ܫܪܒܐ:
ܘܡܠܐ ܫܘܦܪ̈ܐ ܘܠܘܐ ܢܦܫܐ ܒܠܒܘܪܐ ܡܢܗ܀
ܠܟܠ ܡܢܝ ܗܘܐ ܡܐܡܪܐ ܒܦܘܡܗ ܕܟܕ ܐܦ ܡܫܒܚ ܗܘܐ:
ܡܢܝ ܗܘ ܡܢܝ ܐܝܬ ܡܬܟܠܠܘܢ ܪ̈ܘܚ ܫܦܝܪ̈ܬܐ܀
M40r
ܫܘܦܪܗ ܕܟܒܝܪ ܟܕ ܢܬܟܠܠ ܟܠܬܪ̈ܬܐ:
20 ܠܡܢܗ ܓܒܪ ܐܝܬ ܦܘܡܐ ܕܫܡܥ ܟܡܫܝ̈ܚܘܬܗ܀

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[1] Bedjan title ܕܥܠ ܐܠܝܐ ܢܒܝܐ ܘܐܚܐܒ ܡܠܟܐ.

II. A SUMMARY OF ELIJAH'S MIRACULOUS DEEDS AND POWER OVER CREATION

One Elijah, possessor of unique splendors!
One splendid one: there is no splendor like his!
One general, uniquely heroic!
One zealot; who found no one in the World with such a story!
One valiant one,[142] outstanding celibate, master of triumphs!
Great faithful one, a man of splendors, full of blessings!
Incredible for divine powers and accomplishments!
Perfect of words, even of deeds and of actions!
A true prophet, of uniquely spiritual outward actions!
Holy of body, shining of soul, who is totally splendid!
Of this one do Love and astonishment move me to speak.
Therefore one who loves should listen to it while astonished.
By his revelations, which provide great astonishment,
Let whoever gazes upon the man's secrets be carried along.
From that way that all of Creation used to obey him
You will understand how close he was to God.
From the authority that his word had over events
It will be easy for you to learn that he is the administrator of divinity.
When you have seen that the Lord gave him whatever he requested,
Know from this how precious he was to God.
He commanded the Heavens and they obeyed him as master. 1Kgs 17: 1–7
He gestured to the clouds, and they shrank from him and would not appear.

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[142] This word, ܪܘܚܐ, is a new form from a known root meaning "to be daring." Its vocalization is required by the meter, the sense and marked in the manuscript by a second hand.

ܡܢ ܠܠܝܐ ܕܐܝܬ ܠܗ ܫܘܦܪܐ ܡܫܬܒܚܢܐ:
ܡܢ ܥܦܪܐ ܕܫܘܦܪܐ ܕܕܗܒܐ ܠܕܡܘܬܗ ܠܐ ܐܝܬ܀
ܡܢ ܪܒ ܚܝܠܐ ܕܟܠܫܘܪܗܘܢ ܗܘ ܒܓܠܝܢܘܬܐ:
ܡܢ ܛܠܠܐ ܕܡܛܪܐ ܒܙܒܢܗ ܠܐ ܡܛܐ ܠܐܪܥܐ܀
ܡܢ ܪܘܡܐ ܒܥܘܠܐ ܐܝܟ ܗܘܐ ܘܙܒ ܢܨܝܚܐ:
ܡܫܡܫܢܐ ܪܒܐ ܘܓܒܪܐ ܕܫܘܦܪ̈ܐ ܘܡܠܐ ܛܘܒ̈ܐ܀
ܐܫܬܘܝ ܒܚܝܠܐ ܘܒܫܘܒܚ̈ܐ ܠܐܠܗܘܬܐ:
ܓܢܒܪܐ ܒܚܝܠܐ ܐܦ ܒܟܬܒ̈ܐ ܘܒܪܘܚ̈ܐ܀
ܢܒܝܐ ܒܫܘܡܠܝܐ ܘܒܓܢܒܪܘܬܐ ܡܢ ܪܘܡܝܐ:
ܩܕܝܫ ܦܓܪܐ ܘܪܘܚܐ ܢܦܫܐ ܘܒܟܠ ܡܕܡ܀
ܒܠܚܘܕ ܟܠ ܗܘܐ ܫܘܟܢܐ ܘܐܬܝܗܒ ܡܪܝܡ ܠܗ ܕܐܡܪ:
ܐܝܢܐ ܕܡܫܟܚ ܢܡܠܟ ܡܪܝܡ ܡܢ ܐܬܪ ܒܗ܀
ܡܢ ܕܟܝܘܬܗ ܘܢܩܦ ܐܚܪܐ ܒܠܚܘܕܘܗܝ ܪܒܐ:
ܢܬܡܠܠ ܒܡܥܢܝܬܗ ܘܓܒܪܐ ܚܣܝܢ܀
ܡܢ ܗܘ ܕܐܝܬ ܚܝܠܐ ܗܘܐ ܠܗ ܒܢܝܢܐ ܦܠܚ:
ܡܫܬܡܠܝܐ ܒܡܠܐ ܡܢܚ ܗܘܐ ܪܝܫ ܐܠܗܐ܀
ܡܢ ܡܫܬܟܚܢܐ ܕܐܝܬ ܗܘܐ ܠܡܫܬܥܠܝܘ ܥܠ ܪܘܚ̈ܐ:
ܦܩܕ ܠܗ ܕܢܐܬܐ ܘܪܟܒ ܥܠܡܐ ܗܘ ܕܐܠܗܘܬܐ܀
ܡܠܐ ܕܢܚܘܬܝܗܘܢ ܘܠܥܠܡܗܘܢ ܘܟܠܐ ܠܡܫܒܩܢܐ ܝܗܒ ܠܗ:
ܘܟܕ ܡܢ ܗܘܐ ܘܥܡܐ ܢܦܩ ܥܠ ܐܠܗܐ܀
ܦܩܕ ܠܫܡܝܐ ܘܐܬܟܠܝܘ ܠܗ ܐܝܟ ܕܠܡܛܪܐ:
ܘܪܡܙ ܠܥܢܢ̈ܐ ܘܐܬܟܠܝܘ ܡܢܗ ܘܠܐ ܢܚܬܘܢ܀

The rain and the dew fled at his voice for as long as he wished,
He grew angry at Winter, drove it away, and it disappeared from Creation.
He knelt down in prayer, raised a dead person, and gave him to his mother. 1Kgs 17:23
Death saw him and let go of the body, as is not usual. 2Kgs 2:11
He summoned Fire, and it stirred and descended upon his sacrifice. 1Kgs 18:38
He drew the sword and the priests went down on their knees beneath his knife. 1Kgs 18:40
He cursed Ahab, and he perished in the battle of the Edomites. 1Kgs 22
He grew angry at Jezebel, and the dogs ate her as he had decreed for her. 2Kgs 9:10
Death and Life were found on top of his lips
And in his tongue—sword and fire for those who rebel.
Now from these things you should know, discerning one,
The entire treasure of God's domain had been left in his hands.
From his control, which was great and feared by Creation
It is clear how close the man had come to God.
Creation was prepared to obey whatever he said to it
Because he obeyed his Lord truthfully and fulfilled His words.
He was obedient to God and Creation to him,
For it is easy for the good servant to command his comrades.
If he had rejected his Lord, when He gestured to him
Creation, too, would have rejected him when he had commanded it.
Elijah obeyed the Lord of Nature, and on account of that
All of Nature would obey him and keep silent.

ܡܛܪܐ ܘܛܠܠܐ ܒܪܘܡܗ ܡܢ ܦܘܡܗ ܒܪܡܙܐ ܕܝܢܐ:
ܦܣܩ ܥܠ ܫܡܝܐ ܘܛܪܕܗ ܘܥܨܝ ܡܢ ܥܢܢܐ܀
ܒܢܝܢ ܥܒܕܘܬܐ ܘܐܟܣ ܫܡܝܐ ܘܡܘܕܥܗ ܠܡܪܗ: 45
ܚܙܝܗܝ ܗܘܐ ܡܘܬܐ ܘܐܪܦܝ ܥܡܛܐ ܕܠܐ ܟܡܝܪܐ܀
ܡܪܐ ܗܘܐ ܠܒܘܪܐ ܘܐܟܠܗ ܢܣܬܐ ܥܠ ܦܘܪܥܢܗ:
ܚܫܚ ܗܘܐ ܚܪܒܐ ܘܒܢܬܗ ܦܘܡܪܐ ܠܐܢܫ ܦܓܪܢܗ܀
ܟܠܗ ܠܐܝܟ ܘܗܦܟ ܒܚܪܒܐ ܕܐܪܡܝܘܬܐ:
ܦܣܩ ܬܠܬ ܘܦܠܓܗ ܫܢ̈ܝܐ ܐܝܟ ܕܓܙܪ ܠܗ܀ 50
ܒܢܝܢ ܫܦܘܠܬܗ ܡܘܬܐ ܘܟ̈ܦܢܐ ܡܫܬܟܚܝܢ ܗܘܘ:
ܘܒܥܠܡܢܗ ܫܡܫܐ ܘܢܘܪܐ ܠܡܚܪܒܘܢ܀
ܗܐ ܡܢ ܗܟܝܠ ܐܝܟ ܟܝ ܐܠܒܝ ܐܘ ܦܪܘܡܐ:
ܘܦܠܗ ܟܦܢܐ ܕܒܝܫ ܐܟܠܐ ܡܟܝܡ ܗܘܐ ܠܒܢܝܢܫܐ܀
ܡܢ ܦܘܠܚܢܗ ܕܪܘܒ[2] ܗܘܐ ܘܕܫܠ ܥܠ ܒܪ̈ܝܬܐ: 55
ܢܚܬ ܠܒܪܐ ܡܛܠ ܐܠܝܬܝ ܪܒ ܐܠܗܐ܀
ܢܟܝܐ ܗܘܬ ܠܗ ܒܪ̈ܝܬܐ ܕܐܬܟܪܝ ܥܡܗ ܘܐܡܪ ܠܗ:
M40v ܥܠ ܕܡܟܒ ܗܘ ܠܡܪܗ | ܒܥܘܡܠܬܐ ܘܡܟܟܐ ܡܠܟܘܗܝ܀
ܗܘ ܠܐܠܗܐ ܘܠܗ ܒܪ̈ܝܬܐ ܡܫܬܥܒܕܢ ܗܘܝ:
ܘܟܕ ܐܠܐ ܦܫܩ ܠܗ ܕܢܦܩܘܢ ܠܒܢ̈ܝܬܗ܀ 60
ܠܗ ܚܙܐ ܗܘܐ ܠܡܪܗ ܒܥܒܕܝ ܡܐ ܕܪܚܡ ܠܗ:
ܚܝܠܝ ܗܘܬ ܠܗ ܐܦ ܒܪ̈ܝܬܐ ܡܐ ܕܚܙܝ ܗܘܐ܀
ܠܡܪܐ ܒܢ̈ܝܐ ܡܫܟܚ ܠܒܢܐ ܘܡܬܠܟܘܬܐ:
ܒܢ̈ܝܐ ܦܠܚܘܢ ܡܫܟܚܝܢ ܗܘܘ ܠܗ ܦܪ ܡܠܟܝܢ܀

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[2] The scribe appears to have been uncertain as to whether to write ܕܪܘܡ or ܕܪܘܒ .

He was allied with the side opposed to the Error which prevailed,
And all Creation relied upon him for assistance.
He would struggle against the heathen on God's behalf,
And the whole World leaned towards him to hear his word.
The kings of the nation strayed with the gods of the Philistines,
But Elijah was zealous for the Lord with Truth and brought them down.

III. WHY AHAZIAH FOLLOWED IN HIS PARENTS' WAYS

Ahab had died, and after him his son, Ahaziah, ruled,
Jezebel's child, who inherited her images and her sacrifices.
The heathen parents left behind them an evil heir,
Who diligently rebuilt and renewed the temples of the gods.
His education was from that servitress of the she-idols,
He was raised at the table of the fortune-gods and the demonic forces—
Ahab's heir, who inherited his crown and his gods as well,
And along with his kingdom he acquired paganism and excelled at it.
A cursed cobra from the root of the great serpent,
Offspring of vipers, evil like his mother, similar to his father.
A single basilisk, whom an asp bore from a dragon,[143]
A sinful son, whose father and mother were mirrored in him.

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[143] For the snake images and vocabulary compare Isa 27:1.

65 ܒܥܠܡܐ ܫܪܝܪ ܗܘܐ ܠܬܘܟܠܐ ܛܘܒܢ ܕܐܚܝܕܐ ܗܘܐ:
ܘܦܠܚܗ ܒܢܝܫܐ ܠܗ ܫܡܫܐ ܗܘܐ ܠܡܥܒܕܘܗ܀
ܠܬܘܟܠܐ ܚܝ̈ܠܐ ܣܓܝ ܠܐܠܗܐ ܡܫܠܡܗ ܗܘܐ:
ܘܦܠܚܗ ܚܠܝܡܐ ܒܠܒܗ ܠܐ ܗܘܐ ܕܫܠܡܗ ܢܦܫܗ܀
ܡܢ̈ܝܢܐ ܕܫܢ̈ܝܐ ܠܗ ܒܐܠܗܘܬܐ ܕܬܫ̈ܡܫܬܐ:
70 ܘܠܗ ܠܐܠܗܐ ܠܡܥܢܝܐ ܒܫܘܠܡܐ ܘܡܫܠܡܢܘܬܗ܀
ܩܡ ܗܘܐ ܐܝܟ ܕܐܣܟܡ ܒܠܒܘܗ ܒܢܘܗ ܐܢܫܝܐ:
ܢܒܝܘ ܕܐܝܣܪܝܠ ܕܡܢܐ ܢܟ̈ܢܫܘܢ ܥܡ̈ܠܬܗ܀
ܐܟܢܐ[3] ܚܛ̈ܝܐ ܥܒܕܘ ܒܠܒܘܗܝ ܗܢܐ ܒܥܝܐ:
ܘܐܝܟ ܫܦܝܪܐ ܚܙܐ ܘܥܒܕܐ ܥܡܗ ܠܐܠܗ̈ܐ܀
75 ܐܬܒܠܗ ܗܘܐ ܕܗܢ ܡܫܡܫܢܐ ܕܦܬܟ̈ܪܐ:
ܘܟܠ ܦܬܟ̈ܪܐ ܕܒܒܐ ܘܡܫܟ̈ܢܐ[4] ܐܬܒܪ ܗܘܐ܀
ܢܬܗ ܘܐܝܟ ܕܡܢܐ ܬܒܥܗ ܐܦ ܠܐܠܗ̈ܘܗܝ:
ܘܥܡ ܡܫܡܫܢܘ̈ܗܝ ܗܢܐ ܢܒܝܘܬܐ ܘܐܬܦܢܝ ܒܗ܀
ܒܪܫܐ ܠܟܠܗ ܕܥܡ ܒܥܕܢܗ ܕܢܗܝܪ ܙܒܢܐ:
80 ܒܪ ܐܚܐܒ ܕܒܥܐ ܐܝܟ ܐܒܘܗ ܘܐܝܙܒܠ ܠܐܠܗ̈ܘܗܝ܀܀
ܡܢ ܡܪܕܘܬܐ ܕܡܪܝܐ ܐܦܩܗ ܡܢ ܐܝܬܝܐ:
ܒܪܐ ܒܥܠܐ ܕܐܒܘܗܝ ܘܐܡܗ ܒܗ ܪܚܡ ܗܘܐ܀

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[3] Note the elided first syllable.
[4] In the ms. glossed in Arabic as "idols."

Godless like his father, idol worshipper like his birth mother,
His evil was Ahab's, his sinfulness—that of Jezebel, his mother.
Just the way he was raised, so he ruled after his father,
And proceeded in his footsteps, keeping distant from God.
He would not stray from the ways of his mother, Jezebel,
Nor ever abandon the paths of his father, Ahab.
Those famous, great heathen had given him birth,
And he excelled at their practices, and surpassed them.
He worshipped Baal and offered sacrifices to the goddesses,
He honored the calves, and, as did Jeroboam, led people into sin and godlessness.
Ahab begat him and Jezebel raised him, and like the two of them
His wickedness multiplied, for he had been trained in their paganism.

IV. AHAZIAH BECOMES ILL AND SENDS TO BEELZEBUB FOR MEDICAL HELP

But then, to this well-known heathen and son of Ahab
There came an illness caused by a fall,
And he sent to enquire of the god of the Ekronites,
Whom he loved and believed in and was precious to him.
Beelzebub, the great devil-spirit, was greater than God in his eyes,
So the sick one[144] sent to learn his remedy from him.

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[144] Note the word play between *dawya*, "sick" and *daywa*, "devil spirit" of the previous line.

ܚܦ ܐܝܟ ܐܒܘܗܝ ܘܪܚܡ ܙܟܝܐ ܐܝܟ ܡܕܒܪܗ:
ܘܣܡܗ ܕܐܚܒ ܘܡܠܟܘܬܗ ܕܐܝܙܒܠܡܗ܀
85 ܐܝܟ ܕܐܬܪܟܣ ܗܘܝ ܐܡܠܟ ܒܬܪ ܐܒܘܗܝ:
ܘܒܫܡܫܬܗ ܙܕܩ ܟܕ ܪܚܩ ܡܢ ܫܡܝܐ܀
ܡܢ ܐܘܪܚܗ ܕܐܝܙܒܠܡܗ ܠܐ ܢܦܩ ܗܘܐ:
ܘܠܐ ܠܡܫܡܫܢܘܬܗ ܕܐܝܟ ܐܒܘܗܝ ܐܘܦ ܫܡܫܗܘܢ܀
ܢܠܒܘܗܝ ܗܘܠܝ ܚܛܝܐ ܘܐܘܪܚܐ ܕܡܫܪܝܬܐ:
90 ܘܩܡ ܐܝܟ ܛܥܝܐ ܒܕܘܟܪܢܗܘܢ ܘܒܥܠ ܐܒܘܗܝ܀
ܣܝܒ ܗܘܐ ܠܟܠܐ ܘܐܬܚܡ ܕܚܢܐ ܠܐܠܗܘܬܐ:
ܠܒܢܝܐ ܡܥܢ ܘܐܝܟ ܢܘܪܒܢ ܐܚܝܕ ܘܐܝܟ܀
ܐܝܟ ܐܘܠܒ ܘܐܝܙܒܠ ܕܚܡܠ ܘܐܝܟ ܕܐܬܪܡܘܗܝ:
ܩܛܝܠ ܒܫܡܠܗ ܕܚܫܦܬܗܘܢ ܐܬܢܩܡ ܗܘܐ܀
95 ܠܗ ܕܝܢ ܠܡܘܬܐ ܚܝܐ ܝܗܒܐ ܘܒܪܗ ܕܐܚܒ:
ܒܝܬܐ ܦܘܪܥܢܐ ܕܗܘܬ ܠܒܝܬܗ ܡܢ ܡܦܘܠܬܐ܀
ܘܡܕܒܪ ܢܛܠ ܡܢ ܫܡܝܐ ܒܡܕܒܪܢܘܬܐ:
ܕܢܚܡ ܗܘܐ ܠܗ ܘܡܙܡܢ ܗܘܐ ܠܗ ܘܡܡܠܠ ܠܗ܀
M41r ܒܠܒܘܫ ܕܗܝܐ ܙܟ ܗܘܐ | ܒܢܝܫܘܗܝ ܡܢ ܫܡܝܐ:
100 ܘܡܢܗ ܥܒܪ ܢܬܠܟ ܕܗܢܐ ܟܠܐ ܬܘܠܡܢܗ܀

He rejected the Lord, abandoned Elijah the Prophet,
And sent messengers to the devil-spirit whom he loved.
He was sick and lying prostrate, the Lord was far from his mind,
And he entrusted himself to that demon who had led Ekron astray.
The instruction of his mother, Jezebel, had taken hold of his soul,
And he was seeking assistance from any of the gods he was fond of.
He had been brought up from his youth in the incantations of the demons,
So once he became king he did not forsake his evil customs.
His mother, Jezebel, had trodden a crooked way for him,
And he did not wish to straighten out his way before God.
He put his trust in the worthless gods of the nations
And sent to learn about his illness from one of them.

V. ELIJAH CONFRONTS THE MESSENGERS WITH A MESSAGE FOR THE KING

When his messengers were traveling along the road, Elijah came—
The powerful warrior of God's Temple, all stirred up.
He went out like a great, select arrow against the heathen,
For the Spirit had sent him to block the way and turn them back.
On account of this he had been stationed in a time filled with paganism
To be a hindrance to those of Ahab's house upon their paths.

ܠܡܪܝܐ ܩܛܠܗ ܘܠܐܠܗܐ ܢܒܝܐ ܡܫܡܫܗ:
ܘܠܒܐ ܕܝܢܐ ܚܠܦ ܐܝܙܒܠ ܕܪܚܡ ܗ̱ܘܐ ܠܗ܀
ܒܪܝܫܗ ܗ̱ܘܐ ܠܘܩܒܠܐ ܘܡܠܟܢ ܡܪܢܐ ܡܢ ܪܚܡܘܗ:
ܘܒܗܘ ܫܐܪܐ ܕܐܬܒܥ ܠܒܢܝܗܝ ܡܬܚܫܒܐ ܗ̱ܘܐ܀
105 ܠܒܟܢ ܗ̱ܘܐ ܒܢܦܫܗ ܗܘ ܢܘܟܠܐ ܕܐܝܟܠܬܗ:
ܘܥܠ ܟܠܒܬܐ ܕܡܚܒܒ ܠܗ ܡܬܠܒܫ ܗ̱ܘܐ܀
ܡܢ ܠܚܘܕܝܗ ܒܩܪܝܬܐ ܕܫܐܪܐ ܐܠܦ ܗ̱ܘܐ:
ܘܪܘܚܐ ܡܚܒܠܬܐ ܠܢܒܝܘܗܝ ܒܫܡܐ ܠܐ ܐܪܦܝ ܗ̱ܘܐ܀
ܐܘܪܚܐ ܒܫܠܡܐ ܕܪܕܐ ܗ̱ܘܐ ܠܗ ܐܝܟܠܬܗ:
110 ܘܢܛܪܘܗܝ ܐܘܪܚܗ ܡܕܡ ܠܟܘܐ ܠܐ ܙܥܐ ܗ̱ܘܐ܀
ܙܟܝ ܠܟܘܬܐ ܒܚܝܠܐ ܕܫܡܝܐ ܗܝܡ ܠܡܘܒܠܗ:
ܘܡܢ ܟܕ ܡܚܒܘܗܝ ܡܛܐ ܢܠܟܢ ܒܠ ܒܢܝܢܘܗܝ܀
ܘܟܕ ܐܝܙܒܠ ܕܘܝܢ ܠܘܝܬܐ ܒܢܝܐ ܠܟܢܐ:
ܛܝܒܢ ܚܝܠܐ ܕܪܚܡ ܠܟܘܐ ܟܕ ܡܠܟܢ
115 ܢܦܩ ܐܝܟ ܓܢܒܐ ܡܢܐ ܘܒܪܚܐ ܠܡܘܒܠ ܢܦܫܐ:
ܘܪܘܚܐ ܕܒܪܘܗ ܕܢܦܩܘܢ ܐܘܪܚܐ ܘܢܗܘܐ ܐܝܟ܀
ܘܡܛܠܠܬܐ ܗܢܝ ܗ̱ܘܐ ܒܪܚܐ ܡܠܐ ܢܦܫܐ:
ܕܢܗܘܐ ܚܫܐ ܠܒܢܝܢ ܐܝܟ ܒܡܫܚܠܦܘܗܝ܀

They had strayed from the Lord, so His servant met them on the road
And turned them back to come to Him unwillingly.
He was positioned on the roads of the heathen to confound them
Because they had abandoned the Lord's road, which[145] was beautiful.
Elijah came and stood[146] on the road before the messengers
Of that son of Ahab's when he sent them to Beelzebub.
He said to them, "Go, say to your master, the King,
Why did he send to Ekron like a beggar?
Is it for want of there not being a Lord in the nation as you say
That you sent to enquire of the god of the Philistines? 2Kgs 1:3
Who does not know that the Children of Jacob have a God?
Who has not heard that the Lord is greater than the gods?
The Lord is supreme in all places and among all nations,
And all regions of the Earth and their inhabitants are in awe of Him.
In Egypt there is news of Him. His might is in the middle of the sea.
His strength is in Horeb and His power is in Yeshimon.
His Presence is in Sinai and His Fear is throughout the World,
His wonder at the Jordan, and His name is victorious at Jericho.

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[145] Here begins Bedjan's text with the final two words of the line. His clearly speculative reading there is obviously incorrect and has been ignored.

[146] Var. B: "went up to."

ܫܳܠܛ ܡܶܢ ܡܳܪܝܳܐ ܘܰܦܩܰܕ ܠܶܗ ܒܢܰܘ̈ܗܝ ܠܚܰܒܪܶܗ ܟܳܪܘܽܙܳܐ:
ܘܰܐܘܩܶܦ ܐܢܽܘܢ ܢܺܐܬܽܘܢ ܙܶܕܘܰܗ̱ܝ ܟܰܕ ܠܳܐ ܪܳܚܶܡ܀
ܟܰܠܐܘܪ̈ܚܳܬܳܐ ܕܡܰܫܢܳܬܳܐ ܫܺܡܶܫ ܗ̱ܘܳܐ ܒܗܽܘ ܐܢܽܘܢ:
ܟܰܠ ܕܡܫܰܡܶܫ ܗ̱ܘܳܐ ܐܘܪܚܶܗ ܕܡܳܪܝܳܐ[5] ܕܡܦܰܢܶܐ ܗ̱ܘܳܐ܀
207 ܐ̱ܬܳܐ ܐܰܠܳܗܳܐ ܘܰܣܳܡ ܠܶܗ ܟܳܪܘܽܙܳܐ ܩܕܳܡ ܐܰܚܐܰܒ:
208 ܕܗܽܘ ܟܰܕ ܐܳܬܶܐ ܟܰܕ ܪܳܕܶܐ ܒܥܶܠܕܒܳܒܽܘܬ ܥܰܡܶܗ ܐܢܽܘܢ܀
ܐܶܡܰܪ ܠܗܽܘܢ ܐܶܙܰܠܘ ܐܶܡܰܪܘ ܠܶܗ ܠܡܳܪܟܽܘܢ ܡܰܠܟܳܐ:
ܕܫܶܐܶܠ ܡܳܢܳܐ ܫܰܕܰܪ ܠܟܽܘܡܪ̈ܶܐ ܐܰܝܟ ܡܫܰܢܝܳܐ܀
ܡܶܢ ܟܰܠܝ ܕܠܰܝܬ ܠܶܗ ܡܳܪܝܳܐ ܒܥܰܡܳܐ ܐܰܝܟ ܕܐܶܡܰܪ ܐܺܝܬ:
ܫܰܕܪܳܐ ܕܐܶܫܬܰܐܶܠ ܡܶܢ ܐܰܠܳܗܳܐ ܕܦܶܠܫ̈ܬܳܝܶܐ܀
ܡܰܢ ܠܳܐ ܝܳܕܰܥ ܕܐܺܝܬ ܐܰܠܳܗܳܐ ܠܒܰܝܬ ܝܰܥܩܽܘܒ:
ܘܰܠܡܳܢ ܠܳܐ ܫܳܐܶܠ ܕܢܶܣܰܒ ܗ̱ܘ ܡܳܪܝܳܐ ܡܶܢ ܐܰܠܳܗܳܐ܀
ܒܟܽܠ ܐܰܬܪ̈ܰܘܗ̱ܝ ܘܒܟܽܠ ܦܢܺܝ̈ܳܬܳܐ ܡܳܪܝܳܐ ܪܳܚܶܫ:
ܘܰܟܠܗܽܘܢ ܥܳܠܡ̈ܶܐ ܐܺܝܬ ܡܶܢܶܗ ܘܰܡܕܰܒܪܳܢܽܘܬܶܗ܀
ܒܡܰܪܘܡ ܠܡܶܗ ܘܰܒܓܰܘ ܡܳܝܳܐ ܟܰܪܘܽܙܘܬܶܗ:
ܒܫܘܪܳܒ ܟܽܘܡܪ̈ܰܘܗܝ ܘܰܐܠܳܗܽܘܬܶܗ ܟܬܺܝܒܳܘܗ܀
ܡܫܺܝܚܶܗ ܒܫܡܰܝܳܐ ܘܡܶܠܬܶܗ ܒܥܳܠܡܳܐ ܟܽܠܶܗ:
ܒܫܽܘܒܚܳܐ ܠܰܐܒܽܘܗ̱ܝ ܘܪܽܘܚ ܐܢܳܫܽܘܬܶܗ ܡܫܰܡܶܫ ܢܺܝܫܳܐ܀

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[5] Bedjan JS 114 begins here.

His sword is among the nations and his bow supreme in every battle.
In Philistia there is fear of Him. His great strength is in the islands.
Who does not know that the Children of Jacob have a God?
So why, now, is he scoffed at here as if He did not exist?
Therefore hear what the Lord who does exist says:
'You shall surely die and not again descend from your bed!' 2Kgs 1:4
There is no life in Beelzebub's hands for him who seeks him.
The Lord is the One who gives life, and since you did not seek him, you shall not live.
The Lord is the One who is in control of the life of human beings
Of Him, by rights, should you have asked for Life, and He would have given it to you.
Ekron's devil-spirit will not answer you and should not be asked.
The Lord, who does know, has responded to you that you will surely die!"

VI. WHY ELIJAH WAS WATCHING THE ROAD TO EKRON

The messengers of Ahab's son heard from Elijah
And turned back toward him bearing the bad news.
They came in[147] and told him everything they had heard from Elijah
And repeated before him that he would not again descend from his bed.
They had brought the message of death to the sick heathen
And stabbed him in the heart[148] with the word they had heard from Elijah.

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[147] Var. M: "they revealed."
[148] Var. M: "they broke his heart."

ܒܢܩ̈ܦܐ ܚܙܝܗ ܘܒܟܠ ܐܬܪ̈ܘܗܝ ܙܒܢܐ ܦܓܥܗ:
ܕܫܠܚܗ ܠܦܠܚܗ ܘܒܓܪ̈ܬܐ ܫܠܚܗ ܙܒܢܐ܀
ܡܢ ܠܐ ܝܗܒ ܕܐܝܬ ܠܐܠܗܐ ܠܒܢ̈ܝ ܡܦܝܣ:
ܘܠܡܢ ܗܘܐ ܐܝܟ ܡܐ ܕܠܐܠܗܘܗܝ ܗܘܐ ܡܫܡܫ܀
ܡܛܠ ܗܘܝܐ ܚܣܝܢ ܡܢ ܐܡܪ ܡܪܝܐ ܘܐܠܗܘܗܝ:
ܘܡܫܡܠ ܐܠܗܐ ܘܐܬܐ ܡܢ ܒܪܫܗ ܠܐ ܢܫܠ ܐܝܟ܀
ܠܐ ܐܝܟ ܚܝ̈ܐ ܒܐܬܪܐ ܒܠܥܕܘܗܝ ܠܡܢܬܐ ܠܗ:
ܡܪܝܐ ܗܘ ܡܚܝܐ ܘܕܠܐ ܒܨܒܝܢܗ ܠܐ ܚܝܐ ܐܢܫ܀
ܡܪܝܐ ܗܘ ܫܠܝܛ ܥܠ ܚܝ̈ܝܗܘܢ ܕܒܢ̈ܝ ܐܢܫܐ:
ܘܠܗ ܝܗܒ ܗܘܐ ܐܠܝܐ ܚܝ̈ܐ ܘܡܘܬ ܗܘܐ ܠܟܝ܀ 209
ܘܡܢܗ ܕܒܪܟܝ ܠܐ ܚܝܐ ܠܟܝ ܠܐ ܢܫܬܐܠ:
ܡܪܝܐ ܕܝܗܒ ܗܘ ܦܩܕ ܠܟܝ ܘܫܕܪ ܐܠܗܐ܀
ܫܡܥܗ ܐܪܡܠܬܐ ܕܗܘ ܒܪ ܐܝܟ ܡܢ ܐܠܝܐ:
ܘܦܩܕܗ ܪ̈ܘܚܗ ܘܫܬܩ ܠܗ ܛܠܝܐ ܒܪ̈ܚܡܐ܀
ܒܠܗ ܘܐܡܪܗ ܠܗ ܩܠܐ ܡܢ ܕܫܡܥܗ ܡܢ ܐܠܝܐ:
ܘܐܬܐ ܦܘܩܕܢܗ ܘܐܬܐ ܡܢ ܒܪܫܗ ܠܐ ܢܫܠ ܗܘܐ܀
ܫܒܪܬܗ ܕܡܘܬܐ ܐܚܠܗ ܗܘܐ ܠܗ ܠܚܝܐ ܘܒܪܗ:
ܕܒܪܘܗܝ ܠܚܠܗ ܒܫܠܒܘܬܐ ܘܫܡܥܗ ܡܢ ܐܠܝܐ܀

The prophet had been made a kind of watchman for the Children of Jacob,
And he had great rebuke for their heathen.
He killed Ahab with the decree he issued against him,
And he came investigating the activities[149] of his children.
In order to pull out the roots of that paganism from the midst of the people
The prophet was diligent with his inspired[150] decrees.
He said to Ahab's face that the dogs would lick his blood 1Kgs 21:19
And sent word to his son "you shall not descend from your bed."
He was a fighter, who would stand up to the godless kings
And fearlessly rebuke them to their faces.
Whenever they would stray from God toward the gods,
He would confront them powerfully whatever their road.
He would consign them—sometimes to the dogs, sometimes to death,
So that by frightful decrees of the Lord he could watch over His people.
He would devise ways to block idolatry's road
So that the circumcised folk of the Children of Abraham would not walk along it.
He would gather in from every side toward God
Those scattered towards the false gods of the Canaanites.
He would turn them back from the foreign roads
So that they might walk along the great road of the King his Lord.

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[149] Var. B's "actively."

[150] Literally, "spiritual," i.e., inspired by the Holy Spirit, the source of prophecy.

ܐܝܟ ܢܛܘܪܐ ܥܬܝܕ ܗ̱ܘܐ ܢܒܝܐ ܠܒ̈ܢܝ ܡܚܘܒ:
ܘܒܢܦ̈ܫܬܗܘܢ ܡܗܝܡܢܘܬܗ ܦܓܥܐ ܗ̱ܘܬ܀
ܡܛܠܗ ܠܐܚܐܒ ܦܓܥ ܕܝܢܐ ܘܐܦܩ ܗ̱ܘܐ ܠܗ:
ܘܐܬܐ ܡܟܝܠ ܒܬܪ ܡܥܒ̈ܕܘܗܝ ܦܘܪ̈ܥܢܝܗܘܢ܀
ܘܢܦܩ ܦܬܓܡܗ ܕܗܘ ܡܣܩܬܐ ܡܢ ܓܘ ܥܡܐ:
ܣܦܩ ܗ̱ܘܐ ܢܒܝܐ ܦܓܥ ܕܡܬܩܘܢ ܘܚܘܣܝܢܐ܀
ܠܐܦ̈ܘܗܝ ܕܐܚܐܒ ܐܡܪ ܠܗ ܕܡܠܟ̈ܐ ܠܟܝܢ ܠܥܒܕܗ:
ܘܡܟܣ ܠܥܒܕܗ ܕܡܢ ܥܒܕܘܗܝ ܠܟܡ ܠܐ ܢܚܙܐ ܐܝܟܐ܀
ܡܪܓܠܐ ܗ̱ܘܐ ܕܠܘܬ ܡܡܠܠ ܡܠܟ̈ܐ ܚܢ̈ܦܐ ܡܩܪܒ:
ܘܡܟܣ ܗ̱ܘܐ ܒܗܘܢ ܥܠ ܐܦ̈ܝܗܘܢ ܟܕ ܠܐ ܕܚܠ܀
ܡܐ ܕܡܬܚܡܝܢ ܗ̱ܘܘ ܡܢ ܐܠܗܐ ܙܝܢ ܐܠܗܘܬܐ:
ܒܟܠ ܐܘܪ̈ܚܬܗܘܢ ܦܣܥ ܗ̱ܘܐ ܒܗܘܢ ܐܝܟ ܓܒܪܐ܀
ܐܝܟ ܕܒܡܠܟܘܬܐ ܘܐܝܟ ܕܒܡܪܘܬܐ ܡܥܒܕ ܗ̱ܘܐ ܠܗ: 210
ܘܦܓܥ ܕܝ̈ܢܐ ܕܚܝ̈ܠܐ ܘܡܪܝܐ ܠܥܒܕܗ ܢܛܪ܀
ܘܢܦܩܝ ܐܘܪܚܗ ܕܦܠܚܘܬܐ ܡܬܦܪܫ ܗ̱ܘܐ:
ܘܠܐ ܢܗܠܟܘܢ ܒܗ ܐܝܟ ܓܢ̈ܒܪܐ ܒܢ̈ܝ ܐܕܡ܀
ܡܚܢܢ ܗ̱ܘܐ ܒܗܘܢ ܡܢ ܟܠ ܓܒ̈ܝܢ ܙܝܢ ܐܠܗܐ:
ܘܡܬܒܕܪܝܢ ܗ̱ܘܘ ܙܝܢ ܕܢܟ̈ܠܐ ܘܨܢ̈ܝܥܬܐ܀
ܡܗܦܟ ܗ̱ܘܐ ܒܗܘܢ ܡܢ ܐܘܪ̈ܚܬܐ ܢܘܟܪ̈ܝܬܐ:
ܘܢܗܠܟܘܢ ܗ̱ܘܘ ܠܐܘܪܚܐ ܕܥܠܐ ܕܡܥܠܝܐ ܡܪܗ܀

When they had gone out upon the paths of the Amorites,
The zealous one rose up and gathered them up for his God.
Isaac’s flock abandoned the well of living water
To go to drink the bad water that destroys them.
But Elijah, the good shepherd, would drive them back
So that they would not drink from the death-spewing springs.
There was snake venom in the wells of the Canaanites
And he was constantly alert so his flock would not drink from them.
At Ekron there was a certain spring spewing death,
And he would watch over the road so that they would not travel to it.

VII. ELIJAH SENDS WORD TO AHAZIAH, WHO SENDS BACK A TROOP OF FIFTY

When the Son of Ahab stirred up the road, Elijah ran
And cut it off and stopped it so that the Israelites would not walk on it.
He told the King that he was surely going to die because he had gone astray
And sent to enquire of that dead thing about his remedy.
He had looked for life but found death in the news that he heard
And began to ask who sent him about these things.[151]
“What is the appearance of the man who spoke these words?” 2Kgs 1:7
When they gave his description, he immediately knew that it was Elijah.
The King said, “this trouble-raising talk
Has been sent to me by Elijah, the one who hates our family.

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[151] M: “to ask in order to learn who sent him these things.”

175 ܡܐ ܕܢܦܩܘ ܗܘܘ ܒܡܫܡܠܝܘܬܗܘܢ ܕܐܬܘܪܝܐ܆
ܩܡ ܛܝܝܐ ܘܐܒܠܛ ܐܢܘܢ ܪܒ ܟܠܗܘܢ܀
ܒܢܘܗܝ ܕܐܣܢܚܪܝܒ ܩܛܠ ܚܙܘܐ ܘܫܢܝܐ ܡܝܬܐ܆
ܘܐܬܪܟܠ ܐܠܗܐ ܡܢܝܐ ܒܢܝܐ ܕܡܫܡܫܝܢ ܠܗ܀
ܟܗܢܐ ܕܝܢ ܕܚܠܐ ܛܒܐ ܗܘܐ ܠܗ܆
180 ܘܡܢ ܡܫܡܫܢܐ ܕܒܥܠ ܡܘܬܐ ܠܐ ܐܠܗܐ ܗܘܐ܀
ܡܕܘܪܐ ܕܫܘܝܐ ܐܝܟ ܗܘܐ ܒܢܘܪܐ ܕܒܥܝܪܬܐ܆
ܘܠܐ ܐܠܗܐ ܦܢܝܗܘܢ ܒܢܘܗܝ ܟܡܪ ܗܘܐ ܩܒܠܗܘܢ܀
ܒܢܦܫܗܘܢ ܐܝܟ ܗܘܐ ܡܢ ܡܫܡܫܢܐ ܕܒܥܠ ܡܘܬܐ܆
ܘܢܛܪ ܗܘܐ ܠܗ ܠܐܘܪܚܐ ܕܢܙܕܗܘܢ ܠܐ ܐܬܪܐ ܗܘܐ܀
185 ܘܟܕ ܚܙܐ ܐܢܫ ܒܢܦܫܗ ܠܐܘܪܚܐ ܕܢܦܠ ܟܠܝܐ܆
ܦܫܩܗ ܘܒܛܠܗ ܘܠܐ ܢܫܠܡܘܢ ܒܗ ܡܫܡܠܝܢܐ܀
ܚܘܝܘ ܠܡܫܠܡܢܐ ܕܡܫܡܠ ܡܠܐ ܟܠ ܕܛܒܐ ܗܘܐ܆
ܘܡܛܪ ܢܦܠܬ ܡܢ ܗܘ ܡܫܠܐ ܟܠ ܚܘܠܡܢܗ܀
ܒܢܐ ܗܘܐ ܡܢܐ ܘܐܡܛܝ ܡܘܬܐ ܒܛܠܐ ܕܡܛܝ܆
190 ܘܡܪܝ ܡܫܡܠܐ ܡܢܗ ܡܚܝ ܠܗ ܡܫܡܠܐ ܗܘܠܝܢ܀
ܡܢܗ ܚܙܘܗ ܕܒܪܐ ܕܗܠܝܢ ܩܛܠܐ ܡܠܠ܆
ܘܢܘܚ ܗܘܘ ܐܠܗܐ ܘܚܝܝܐ ܢܒܥܗ ܕܛܠܝܐ ܗܘܐ܀
ܐܡܪ ܡܫܠܡܢܐ ܗܢܐ ܡܫܡܠܝܐ ܡܢܗܪ ܡܛܘܠܐ܆
ܡܢ ܟܠܝܐ ܗܢܐ ܠܡܫܝܚܐ ܐܫܬܪܪ ܒܗ܀

211

In me he is reminded of the enmity of my father, and now he is cursing me.
He hates my mother and is keeping a grudge to be taken out on me.
His anger is raised to do away with us and he cannot be calmed down.
Go summon him to explain why he is cursing me!"[152]
Then he sent a captain of fifty men against Elijah. 2Kgs 1:9
Along with fifty men, to bring him to him against his will.
Had someone else been this heathen's mother . . .
But it could only be proper that Jezebel would be the mother.
Had he not actually been her son, he still would have been just like her
How much the more so now that she had given him birth and he was educated by her.
The hard heart, which was like Jezebel in its actions,
wanted to fight Elijah with fifty men.
All the forces of nature trembled before the sojourners' son.[153]
How could the fifty who were sent against him succeed?
The heights and the depths are alarmed by that powerful one,
And Jezebel's son threatens for them to bring him in as if he were a weakling!
He commanded Fire, and as soon as he summoned it, it answered him and came.
How could dry twigs force him to go down with them?
Flame knows his voice and obeys him,
So why did the sick man who was threatening him not fear him?

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[152] M: "why he is treating me with contempt."

[153] i.e., Elijah; see Peshitta to 1 Kgs 17:1 (with variants!)

ܒܥܠܕܒܒܘܬܗ ܕܐܚܐܒ ܡܕܒܪ ܟܝܢ ܗܘܐ ܐܠܗ ܟܝܢ:
ܘܐܠܨܗ ܟܦܢܐ ܘܨܗܝ ܐܟܚܕܐ ܕܟܝܢ ܢܬܓܪܐ܀
ܕܚܡܪ ܠܗ ܦܓܪܗ ܘܢܦܫܗ ܘܠܐ ܡܬܪܘܚ:
ܐܠܗ ܘܡܢܗ ܠܗ ܢܦܘܩ ܙܘܥܐ ܠܟܦܢ ܐܠܗ ܟܝܢ܀
ܗܘܝܬ ܡܒܙ ܙܒܐ ܕܡܫܡܫ ܥܠ ܥܠܐ:
ܘܡܫܡܫ ܟܗܢܗ ܕܟܕ ܠܐ ܙܟܐ ܠܒܥܠܗ ܢܨܠܘܢ܀
ܠܗ ܐܣܬܟܠ ܗܘܐ ܠܗ ܐܚܐ ܒܗܢܐ ܚܘܒܐ:
ܠܐ ܪܚܡ ܗܘܐ ܐܠܐ ܕܐܝܙܒܠ ܐܝܬܝܗ ܐܡܐ܀
ܥܘܠܐ ܗܘܐ ܒܢܗ ܒܡܪܬܐ ܠܗ ܕܡܐ ܗܘܐ:
ܡܢܐ ܟܝ ܗܘܐ ܕܗܘ ܢܒܘܬ ܘܐܪܥܗ ܗܘܐ܀
ܒܡܫܡܫܢ ܟܘܡܪܐ ܥܡ ܕܒܥܠܐ ܒܥܝܐ ܢܒܝܘܗܝ:
ܠܟܠ ܡܢܐ ܕܕܡܐ ܠܐܝܙܒܠ ܒܟܬܒܬܗ܀
ܡܢܝܐ ܡܠܘܗܝ ܘܐܝܟ ܡܢܗ ܕܟܪ ܠܐܘܪܚܐ:
ܘܐܝܟ ܡܫܡܫ ܐܝܟ ܗܘܐ ܠܗ ܘܐܬܚܪܪ ܗܘܐ܀
ܙܘܡܐ ܘܟܘܡܪܐ ܘܢܡܘܣܝ ܡܢܗ ܕܗܘ ܟܪܡܐ:
212 ܘܒܢܘܗܝ ܕܐܝܙܒܠ ܥܡ ܢܒܘܬ ܐܝܟ ܠܡܫܠܐ܀
ܒܢܘܪܐ ܦܩܕ ܗܘܐ ܘܡܫܚܐ ܕܡܪܐ ܒܢܝܗ ܘܐܬܐ:
ܘܐܝܟ ܥܒܕܐ ܐܚܝ ܗܘܐ ܠܗ ܕܡܫܘܗܝ ܢܒܘܬ܀
ܡܠܘܟܐ ܚܕܐ ܡܠܗ ܘܡܫܡܠܝܐ ܠܗ:
ܘܠܐ ܕܢܗܘܐ ܡܢܗ ܒܢܝܗܘܐ ܕܡܫܠܡ ܠܗ܀

He was like his mother, for she, too, threatened the hero
And wished to kill the one of whom even Death was frightened.

VIII. THE GLORY OF THE ASCETIC PROPHET ON TOP OF HIS MOUNTAIN

The captain of fifty went up after him as he had been sent
And saw that he was sitting alone on top of the mountain. 2Kgs 1:9
He who is close to God is the wealthy man,
More so than the kings and rulers of the whole World.
A prophet on a mountain, with no possessions and no buildings,
And a king in his palace, his crown lofty, his power great—
Let us see now who was greater and more praiseworthy than whom,
The sojourners' son or that king within his citadel—
That poor man on top of the mountain who has nothing,
Or the king living on his riches in his lofty structures.
For he was lacking a remedy, and they were not providing him one.
Sick, godless, without God in his thoughts,
The Prophet cut his life's thread with a decree
And, from the mountain, cast a sword into the middle of his citadels.
His appearance poor, his surroundings sparse, possessing nothing,
His dwelling place a desolation, living on the top of a bare mountain—
The World for his house, the sky for his roof, the mountain his living quarters,
The ground his bed, his head-rest one of the rocks,
Above all worry, his soul filled with faith,
Close to the Lord, his word unmatched in the created world,

ܠܐܡܗ̇ ܕܡܐ ܕܐܦ ܗ̇ܘ ܓܡܰܠ ܥܰܠ ܓܰܒܪܳܐ:
ܘܰܒܪܶܗ ܐܰܫܠܶܡ ܠܳܗ̇ ܕܐܦ ܡܰܘܬܳܐ ܡܪܝܒ ܗ̱ܘܳܐ ܡܶܢܶܗ܀
ܫܠܶܛ ܗ̱ܘܳܐ ܒܰܐܠܳܗܶܗ ܪܰܒܳܐ ܕܰܡܫܰܡܶܫ ܐܝܟ ܕܐܠܝܫܥ:
ܘܚܙܐ ܕܥܒܕ ܥܰܠ ܙܥܘܪܐ ܗ̱ܘܳܐ ܡܫܰܒܰܚܬܳܐ܀
ܗ̇ܘ ܗ̱ܘ ܥܳܒܰܪ ܐܢܐ ܕܩܳܪܶܒ ܙܶܝ ܠܟܽܠܗܘܐ:
ܠܶܒ ܡܶܢ ܡܰܟ̈ܒܬܳܐ ܘܡܰܟܬܫܳܢܳܐ ܕܥܳܠܡܳܐ ܟܽܠܶܗ܀
ܢܟܝܐ ܒܟܗܢܐ ܘܠܐ ܡܢܝ̈ܬܐ ܘܠܐ ܒܢܝ̈ܬܐ:
ܘܡܚܒܬܐ ܒܡܥܘܠܐ ܟܕ ܙܡ ܠܦܬܗ ܘܙܒ ܫܘܒܚܬܗ܀
ܢܚܙܐ ܗܟܝܠ ܡܶܢ ܡܰܢ ܡܶܢܶܗ ܙܒ ܗ̱ܘܳܐ ܘܡܚܣܣ:
ܟܰܕ ܠܐܘܠܐ ܐܘ ܗܘ ܡܟܠܐ ܒܟܗ ܐܦܪܢܗ܀
ܗ̇ܘ ܡܫܰܡܫܳܢܳܐ ܥܰܠ ܙܘܓ ܗ̱ܘܳܐ ܕܟܪܒ ܠܶܗ ܡܶܕܶܡ:
ܘܒܬܪ̈ܥܣܪ ܙܘܓܐ ܡܟܪܒܐ ܢܝܪܐ ܥܰܠ ܨܰܘܪܶܗ܀
ܡܫܡܫ ܗ̱ܘܳܐ ܙܝܢ ܡܶܢ ܫܘܠܚܢܐ ܘܠܐ ܝܗܒ ܠܶܗ:
ܘܒܪܝܗ ܘܐܚܘܗܝ ܘܟܠܗ ܥܠܡܐ ܒܟܗ ܙܢܢܗ܀
ܘܫܘܩܐ ܕܡܫܘܦܝܗ ܦܫܛܗ ܢܟܝܐ ܒܟܪܘܙ ܙܢܝܐ:
ܘܟܕ ܗ̇ܘ ܒܟܗܘܐ ܐܪܡܝ ܡܢܪܐ ܒܟܗ ܐܦܪܢܗܝ܀
ܡܫܡܫ ܫܘܒܚܗ ܘܙܥܩ ܠܐܬܪܗ ܘܟܠܗ ܠܶܗ ܡܶܕܶܡ:
ܫܘܪܒܐ ܟܘܡܪܗ ܘܒܪܝܟ ܗ̱ܘܳܐ ܫܦܝܢܐ ܢܠܒܗ܀ 213
ܟܠܗ ܟܠܗ ܡܫܟܠܠܗ ܫܡܝܐ ܘܒܠܒܗ ܗ̱ܘܳܐ:
ܐܪܥܐ ܟܪܡܗ ܘܡܫܡܫ ܘܫܡܗ ܚܝܐ ܡܶܢ ܩܠܝܐ܀
ܙܡ ܡܶܢ ܪܦܠܐ ܘܡܟܠܐ ܢܦܩܗ ܘܡܢܬܗ:
ܡܪܝܒ ܠܡܥܪܢܐ ܘܙܘܓܐ ܡܟܠܗ ܥܰܠ ܟܬܢܝܬܐ܀

Despising gold, not demeaning himself for possessions,
Totally clean and pure, for these things are appropriate for an ascetic.

IX. ELIJAH SUMMONS FIRE, AND WHY HE COULD DO SO

Now the captain of fifty went up after him as he had been sent[154]
And saw Elijah sitting on the top of the mountain. 2Kgs 1:9
The wretched fellow began to speak in a haughty manner
With that great man for whom the World was of no concern.
He raised his voice to him saying,
"O Prophet of the Lord, the King says 'come down from there!'" 2Kgs 1:9
The splendid one says, "If I am a prophet as you have said,
Let fire come down and consume you and your fifty men at once!"
Then the Lord, who loves to have a prophet such as that one,
As soon as He heard him, hurled down fire and it consumed them.
He opened his lips as if there were fire in his mouth,
And at the moment of his speaking it burned them up quickly.
A river of flame burst through at the tip of his tongue
And swept away the sinners who had been sent.
"If I am a prophet of God, let fire come down,"
And it came down at once, so that the Lord could show that he was His prophet.
Even if he had summoned Him Himself, the Lord would have been willing to descend
To prove that Elijah was a prophet.

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[154] Note the resumption of the narrative by use of the first line of the previous stanza.

ܠܓܘܒܐ ܟܦܢܐ ܘܪܕܝ ܟܐܢܐ ܠܐ ܡܫܬܐܠܢܐ:
ܡܫܩܪ ܘܢܦܩ ܕܗܠܝܢ ܦܐܬܐ ܠܡܣܒܪܢܐ܀
ܫܠܛ ܗܘܐ ܗܟܝܠ ܪܘܚܐ ܕܡܫܡܫ ܐܝܟ ܕܐܬܡܠܟܘ:
ܘܒܪܝܫ ܛܘܪܐ ܚܙܝܗܝ ܠܐܠܝܐ ܟܕ ܡܠܒ ܗܘܐ܀ 240
ܘܫܪܝ ܙܘܥܐ ܒܪܘܚܐ ܙܥܘܪܬܐ ܕܢܫܒ ܗܘܐ:
ܟܕ ܗܘ ܪܘܚܐ ܕܠܐ ܡܫܟܚ ܗܘܐ ܠܗ ܠܡܥܒܕ ܡܕܡ܀
ܐܘܟܡ ܗܘܐ ܕܝܢ ܡܠܬܗ ܪܓܘܫܝܗ ܟܕ ܐܡܪ ܗܘܐ:
ܢܒܝܗ ܕܡܪܝܐ ܡܠܟܐ ܐܡܪ ܩܘܠܐ ܩܕܡ ܐܠܝܐ܀
ܐܡܪ ܙܘܥܐ ܐܢ ܢܒܝܐ ܐܝܬ ܐܝܟ ܕܐܡܪܬ: 245
ܐܫܬܐ ܗܘܐ ܘܠܟܘ ܘܡܫܡܫܝܢ ܡܪܝܐ ܠܐܦܝܠ܀
ܘܡܪܝܐ ܕܪܚܡ ܢܗܘܐ ܗܘܐ ܠܗ ܢܒܝܐ ܕܐܝܟ ܗܘ:
ܡܪܝܐ ܕܫܡܥܗ ܚܙܐ ܗܘܐ ܢܗܘܐ ܘܐܫܬܠܡ ܐܢܘܢ܀
ܐܝܟ ܡܐ ܕܐܬܠ ܗܘܐ ܢܗܘܐ ܒܦܘܡܗ ܦܩܕ ܫܦܘܠܘܗ:
ܘܡܠܘ ܕܡܠܬܗ ܫܦܠ ܒܗܘܢ ܡܠܠܬܐ܀ 250
ܒܪܝܫ ܠܫܡܥܗ ܐܙܝܠ ܗܘܐ ܢܗܘܐ ܕܡܠܘܟܝܬܐ:
ܘܒܪܝܩ ܐܢܘܢ ܠܒܢܝ ܥܡܐ ܕܐܬܡܠܟܘ ܗܘܘ܀
ܐܢ ܕܠܡܐ ܢܒܝܐ ܐܝܬ ܠܟܡ ܐܫܘܐ ܢܗܘܐ:
ܘܢܚܬܐ ܩܕܝܫܐ ܕܢܘܟܠ ܡܪܝܐ ܕܢܒܝܗ ܗܘ܀ 214
ܡܫܬܒܠ ܗܘܐ ܠܟܠܗܝܢ ܕܠܗ ܩܪܐ ܠܗ ܗܘ ܢܦܠ ܗܘܐ: 255
ܡܪܝܐ ܕܢܦܫܝ ܠܟܠ ܐܠܝܐ ܕܢܒܝܗ ܗܘܐ܀

So when he requested fire, fire came down as he commanded,
That the World could sense that this prophet is God's.
All the fire that the Lord had would He have sent to him
If it were necessary; and since he was His prophet, He would not deny him.
Had he requested anything else He would have given it to him
So that the great Prophet would be believed to be that which he was.

X. THE FIRE, USED TO HARM INSTEAD OF HEAL, AFFIRMS THAT ELIJAH IS A TRUE PROPHET

The captain of fifty called out "O Prophet" and said to him, "Come down!"
And the two words he said to him were mutually contradictory.
If he were a prophet, and a man of God, as he said to him,
Why should he come down so that the King might fault him for the way he had prophesied?[155]
Or should he not come down if it was true that he was a prophet,
Because if he were to come down, he would not even be considered to be a prophet?
He called him a prophet and then was asking him[156] not to prophesy,
Rather that he would be despised and pummeled because he had prophesied!
Elijah heard that he called him "O Prophet" and said to him, "Come down!"
With one he honored him and with the other he dishonored him, and he became bitter.

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[155] Var. M: "because he had prophesied."

[156] Var. B: "not calling out to him to prophecy."

ܘܕܒܠܐ ܢܘܪܐ ܢܚܬܐ ܢܘܪܐ ܐܝܟ ܕܩܦ:
ܕܢܦܩ ܚܡܫܠܐ ܕܗܘܐ ܢܒܝܐ ܐܝܟ ܠܠܒܘܐ܀
ܦܠܚܗ ܢܘܪܐ ܕܐܟܠ ܗܘܐ ܠܡܕܒܚܐ ܡܫܥܒܕ ܗܘܐ ܠܗ:
ܐܢ ܠܥܠܐ ܗܘܬ ܘܕܢܚܗ ܗܘܐ ܠܐ ܟܦܪ ܗܘܐ܀
ܐܣܢܝܐ ܡܪܝܡ ܠܟܠܗ ܒܥܝܢܘܗܝ ܗܘܐ ܢܩܒ ܗܘܐ ܠܗ:
ܕܢܬܘܕܥ ܗܘܐ ܢܒܝܐ ܪܒܐ ܐܝܟ ܕܐܝܬܘܗܝ ܗܘܐ܀
ܪܒܐ ܕܡܫܡܫ ܡܪܐ ܗܘܐ ܢܒܝܐ ܘܐܡܪ ܠܗ ܚܘܒܐ:
ܘܐܪܝܡ ܡܠܬܗ ܘܐܡܪ ܗܘܐ ܠܗ ܕܠܫܘܒܚܐ ܗܘܝ܀
ܐܢ ܢܒܝܐ ܗܘܐ ܘܕܐܠܗܐ ܗܘܐ ܐܝܟ ܕܐܡܪ ܠܗ:
ܠܡܢ ܢܦܠܐ ܗܘܐ ܕܢܣܒܘܗܝ ܡܠܟܐ ܐܝܟ ܕܐܬܢܒܝ܀
ܐܘ ܠܐ ܢܦܠ ܐܢ ܫܪܝܪܐ ܕܢܒܝܐ ܗܘܐ:
ܘܐܢ ܢܦܠ ܗܘܐ ܐܟܠܐ ܢܒܝܐ ܡܟܝܠ ܕܐܝܬܘܗܝ ܗܘܐ܀
ܢܒܝܐ ܡܕܒܪܢܘܗܝ ܗܘܐ ܘܡܢܗ ܢܬܒܥܐ ܟܒܪ ܗܘܐ ܠܗ:
ܐܠܐ ܕܢܬܐܡܢ ܘܢܬܦܩܚ ܟܠܠ ܕܐܬܢܒܝ܀
ܫܩܠܗ ܠܚܝܠܐ ܘܩܪܝܗ ܢܒܝܐ ܘܐܡܪ ܠܗ ܚܘܒܐ:
ܚܝܐ ܡܚܪܗ ܘܚܝܐ ܪܒܪܗ ܘܐܬܡܪܡܪ ܗܘܐ܀

And at once responded, "if I am a prophet and a man of God,
I shall not come down, rather fire shall come down[157] in my stead!" 2Kgs. 1:10
I am the Lord's, and Fire is Lord's. Let him send Fire!
I shall remain behind, and then it will have become clear that I am a prophet!"
And so that the Lord might make known that he is very much a prophet,
Just as he wished Fire came down upon the evil ones.
The Prophet requested Fire as a sign, so that it would make clear
Whether he was or was not the Lord's Prophet.
And so that the heathen would truly learn that he was a prophet,
Fire came down to affirm his words that he was a prophet.
He was cauterizing that paganism with the flame,
And thus having been totally separated from healing,
The fire came down and consumed the fifty men and the one captain,
While the sick heathen was sending threateningly against Elijah.
His ulcer was so swollen that not even cauterization by fire could affect it
To stop the spread of his father's evil paganism.
The band of fifty had become embers on top of the mountain,
But his hard heart remained[158] firm in its own paganism.
One captain of the kingdom and his company had fallen,
But he did not feel sorry enough to give up his mother, Jezebel's idols.

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[157] Var. B: "consume."

[158] Note the wordplay between ܟܘܐ "to cauterize" and ܩܘܝ "to remain."

ܘܡܚܕܐ ܦܢܐ ܕܐܢ ܢܒܝܐ ܐܢܐ ܘܕܐܠܗܐ ܐܢܐ:
ܠܐ ܢܚܬ ܐܢܐ ܐܠܐ ܚܠܦܝ ܢܘܪܐ ܠܬܡܢ܀
275 ܐܢܐ ܕܡܪܝܐ ܘܢܘܪܐ ܕܡܪܝܐ ܢܥܒܪ ܢܘܪܐ:
ܘܐܦܣ ܐܢܐ ܘܗܐ ܐܬܒܚܪ ܕܢܒܝܐ ܐܢܐ܀ 215
ܘܕܢܘܕܥ ܗ̱ܘܐ ܡܪܝܐ ܕܫܕܪ ܢܒܝܐ ܐܠܗܘܗ̱ܝ:
ܐܝܟ ܕܪܒܐ ܢܚܬܬ ܢܘܪܐ ܥܠ ܦܩܘܕܐ܀
ܐܠܐ ܒܥܐ ܗ̱ܘܐ ܢܒܝܐ ܠܢܘܪܐ ܕܗܝ ܬܐܘܪܒ ܗ̱ܘܬ:
280 ܕܐܢ ܐܠܗܘܗ̱ܝ ܗ̱ܘܐ ܢܒܝܗ ܕܡܪܝܐ ܐܘ ܠܐ ܐܠܗܘܗ̱ܝ܀
ܘܕܢܐܠܦܘܢ ܗ̱ܘܘ ܚܝ̈ܠܐ ܒܦܘܣܩܢܐ ܕܢܒܝܐ ܗ̱ܘܐ:
ܢܚܬܬ ܢܘܪܐ ܕܢܫ̈ܢ ܡܫܠܚܘܗ̱ܝ ܕܢܒܝܐ ܗ̱ܘܐ܀
ܠܚܣܝܘܬܐ ܗܝ ܒܫܠܝܡܘܬܐ ܡܚܘܐ ܗ̱ܘܐ ܠܗ:
ܘܟܕ ܛܒ ܗܟܢ ܡܙܕܗܪ ܗ̱ܘܐ ܡܢ ܫܘܠܛܢܐ܀
285 ܢܚܬܬ ܢܘܪܐ ܘܐܟܠܬ ܠܚܡܫܝܢ ܘܠܚܕ ܙܒܢܐ:
ܘܚܝܠܐ ܒܪܫܐ ܠܚܡܫ ܘܡܥܒܪ ܥܠ ܐܠܦܐ܀
ܦܘܣܩܢܗ ܒܥܐ ܗ̱ܘܐ ܕܐܦܠܐ ܒܥܝܐ ܕܢܘܪܐ ܢܚܘܬ:
ܕܢܦܩܘܢ ܙܕܝܩ ܕܗܝ ܚܣܝܘܬܐ ܟܐܢܘܬܐ ܕܐܒܘܗ̱ܝ܀
ܗܘܬ ܦܘܣܩܢܐ ܟܕܘܪܐ ܕܚܡܫܝܢ ܥܠ ܪܝܫ ܛܘܪܐ:
290 ܘܠܟܠܗ ܥܡܐ ܒܕܝܠܗ ܥܒܕ ܙܕܩ ܚܣܝܘܬܐ܀
ܢܦܠ ܚܕ ܪܒܐ ܘܐܬܦܢܝ ܕܝܠܗ ܡܢ ܡܠܟܘܬܐ:
ܘܠܐ ܐܬܐܬܝ ܗ̱ܘܐ ܕܢܦܠ ܒܠܒܘܬܐ ܕܐܚܒܠ ܐܦܘܗ̱ܝ܀

Elijah blew flame on the cohort that he had sent and turned it to ashes,
But he remained determined to send others up against him.
Those who had gone up perished like twigs in a flame,
But once again he collected other dry-brush that he could send.
Fires were against him, Fire opposed to him, but he was not afraid,
For the heathen had acquired the hard heart of his mother, Jezebel.

XI. THE SECOND TROOP OF FIFTY CONFRONT THE PROPHET

Again he sent a captain of fifty along with his fifty.[159] 2Kgs 1:11
Whose heart was hard and was much more heathen than the first.
He, too, went up against Elijah, saying to him,
"O Prophet of the Lord, the King says, 'Come down from there!'"
That first captain who had gone up to Elijah—
Perhaps was not as worthy of blame as was that second one who was sent.
He had not seen that the others were incinerated as he was.
He was the first, and the fire struck him suddenly, while unaware.
Nothing like what had happened to him had happened to others before him
So that he might be alarmed by the example before him.
He did not know that fire would touch him there,
And when it did touch him, it became a frightful example.

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[159] Var. M: " another captain along with his fifty."

ܠܫܘܢܡܝܬܐ ܕܥܒܪ ܢܒܝ ܐܠܗܐ ܘܡܥܒܪܗ ܩܕܝܫܐ:
ܘܐܦ ܠܐܢܬܬܐ ܢܥܒܪ ܒܟܠܗܘܢ ܫܡܫܘܬܗ ܗܘܐ܀
295 ܗܟܢ ܕܫܠܡܘ ܫܢܘ ܐܝܟ ܓܠܐ ܒܡܠܘܟܝܬܐ:
ܐܦ ܣܡܬ ܠܗ ܦܬܘܪܐ ܐܢܬܬܐ ܕܢܥܒܪ ܗܘܐ܀
216 ܒܟܠܗܘܢ ܐܘܪܚܬܐ ܘܢܘܪܐ ܠܡܘܒܠܗ ܘܠܐ ܕܚܠ ܗܘܐ:
ܕܠܒܗ ܩܝܡܐ ܕܐܝܬܠܗ ܐܠܗ ܗܢܐ ܗܘܐ ܡܚܣܢܐ܀
ܘܐܦ ܥܒܪ ܗܘܐ ܦܬܐ ܕܡܥܡܩ ܘܡܥܡܩ ܕܠܒܗ:
300 ܕܐܬܐ ܠܒܝܬܗ ܘܐܚܕ ܦܬܘܪܐ ܡܢ ܩܕܝܫܐ܀
ܘܫܠܡ ܐܦ ܗܘ ܓܒܪ ܐܠܗܐ ܟܕ ܐܡܪ ܠܗ:
ܢܒܝܗ ܕܡܫܡܫܢܐ ܡܥܠܝܐ ܐܡܪ ܫܐܠ ܡܢ ܠܘܬܝ܀
ܗܘ ܡܫܡܫܢܐ ܕܝܠܗ ܘܫܠܡ ܓܒܪ ܐܠܗܐ:
ܡܢ ܠܐ ܒܫܠ ܗܘ ܐܝܟ ܗܘ ܕܐܬܝܗ ܕܐܬܥܕܪ ܗܘܐ܀
305 ܠܗ ܠܐܢܬܬܐ ܚܙܐ ܕܚܕܝܘ ܗܘܘ ܐܝܟ ܕܚܕܝ ܗܘ:
ܡܫܡܫܢܐ ܗܘܐ ܘܟܕ ܠܐ ܦܩܚ ܗܘܐ ܙܢܝܩܘ ܢܘܪܐ܀
ܡܢ ܕܗܘܐ ܠܗ ܠܗ ܠܐܢܬܬܐ ܗܘܐ ܡܢ ܩܘܕܡܘܗܝ:
ܕܢܫܬܪܪ ܗܘܐ ܡܢ ܐܣܝܘܬܐ ܕܡܢܝܚܐ ܠܗ܀
ܠܐ ܡܒܥܐ ܗܘܐ ܕܦܓܥܬܐ ܗܘܬ ܒܗ ܢܘܪܐ ܐܝܟ:
310 ܘܟܕ ܦܓܥܬ ܒܗ ܗܘܐ ܐܣܝܘܬܐ ܕܡܟܝܢܐ ܪܘܚܐ܀

But the second, absolute heathen that had been sent,
His audacity was great, so much had it gone beyond that which was proper.
He saw the corpses thrown around the mountain like charcoal,
And his heart was not afraid to undertake the journey to Elijah.
The smell of his colleague, the captain who had burned up, was blowing in his face,
And it did not frighten him enough to turn back and not go up.
The cohort that preceded his was strewn about, destroyed by fire,
And he stomped on it in anger and kept going up against Elijah.
The bones that the flame had consumed were thrown about the road,
Yet boldly was he marching on against the zealous one who had incinerated them.
The mountain was swirling with the smoke[160] of the cohort it had burned,
But he hardened his heart and was not looking at that which had happened.
He had acquired an evil, hard, and savage will,
And was not troubled by the fact that Fire had consumed his comrades.
He looked as if he was determined to battle God
And was as threatening-looking[161] as one who could vanquish Fire itself.

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[160] Note the wordplay between ܛܢܢܐ "zealous" and ܬܢܢܐ "smoke."

[161] Audo is the only major lexicon that provides *ethpaal* forms for this verb, but without special meaning. The translation "threatening-looking, determined" is based on parallelism with the previous line.

ܗܰܘ ܕܶܝܢ ܕܰܐܬܪܶܡ ܚܰܩܠܳܐ ܠܫܡܺܝܢܳܐ ܕܶܐܬܥܰܕܰܪ ܗ̱ܘܳܐ:
ܟܰܕ ܗ̱ܘܳܐ ܫܽܘܦܪܶܗ ܕܰܣܡܳܐ ܢܦܰܩ ܗ̱ܘܳܐ ܡܶܢ ܥܳܠܺܡܳܐ܀
ܚܙܳܐ ܗ̱ܘܳܐ ܠܛܽܘܪܳܐ ܡܰܠܒܶܪ̈ܳܐ ܕܰܚܬܺܝܡ ܐܰܝܟ ܦܽܘܡܺܝܬܳܐ:
ܘܠܳܐ ܐܳܬ ܠܶܒܶܗ ܕܢܶܦܢܶܐ ܐܽܘܪܚܳܐ ܕܺܝܢ ܐܶܠܺܝܳܐ܀
ܢܺܝܪܳܐ ܥܰܠܦܰܝ̈ܗܽܘܢ ܫܩܳܠܐ ܕܡܰܣܪܶܗ ܙܰܘܓܳܐ ܕܰܡܩܶܕ:
ܘܠܳܐ ܡܫܰܦܪܳܐ ܠܶܗ ܕܢܶܦܢܶܐ ܠܒܰܝܬܶܗ ܘܠܳܐ ܢܶܦܰܩ ܗ̱ܘܳܐ܀
ܚܰܪܺܝܦܳܐ ܠܢܽܘܪܳܐ ܘܩܰܒܝܳܐ ܦܰܕܳܢܳܐ ܗܽܘ ܕܰܡܣܰܪܚܽܘܗܝ:
ܘܩܰܪܶܒ ܠܗܽܘܢ ܒܢܽܘܪܳܐ ܘܒܰܫܶܠ ܟܽܠ ܐܶܠܺܝܳܐ܀
217 ܘܰܢܩܶܦ ܠܰܐܘܪܚܳܐ ܕܰܢܒܺܝܳܐ ܘܐܰܫܠܶܡ ܡܫܰܡܫܳܢܽܘܬܳܐ:
ܘܦܽܘܫܰܠ ܘܰܠܒܶܒ ܕܶܝܢ ܛܰܝܒܳܐ ܕܰܐܘܪܶܒ ܐܶܢܘܢ܀
ܡܶܢ ܐܰܝܢܳܐ ܕܚܶܘܳܪܳܐ ܕܰܢܒܺܝܳܐ ܕܰܓܠܰܚ ܗ̱ܘܳܐ ܠܗܽܘܢܳܐ:
ܘܫܰܩܠܶܗ ܠܒܶܗ ܘܠܳܐ ܚܙܳܐ ܗ̱ܘܳܐ ܒܗܽܘܢ ܕܐܶܫܬܰܠܡܢܳܐ܀
ܗܳܢܳܐ ܙܰܒܢܳܐ ܫܰܦܝܳܐ ܘܰܚܟܺܝܡܳܐ ܘܟܺܐܢܳܝܳܐ:
ܘܐܶܬܟܰܠ ܢܶܗܘܶܐ ܠܡܰܢܳܬܶܗ ܠܳܐ ܐܶܫܬܰܪܰܪ܀
ܘܰܐܝܟ ܡܳܐ ܕܢܶܥܒܶܕ ܥܰܡ ܐܰܠܳܗܳܐ ܣܳܡ ܗ̱ܘܳܐ ܐܰܦ̈ܰܘܗ̱ܝ:
ܘܰܐܝܟ ܗܰܘ ܕܳܐܦ ܠܳܗ ܠܒܢܽܘܪܳܐ ܐܳܦܐ ܡܫܰܟܰܚ ܗ̱ܘܳܐ܀

Swiftly going his way as if not frightened of burning coals,
His voiced was raised to Elijah to bring him down with him:
"O Prophet of the Lord, the King says, 'Come down from there!'" 2Kgs 1:11
And again Elijah responded to him, saying to him,
"If I am a prophet, let fire consume you and your fifty men." 2Kgs 1:12
And the flame flared up, ignited, and felled[162] them.

XII. FIRE CONSUMES THE SECOND FIFTY

The Lord cast down Fire upon the sinners
Just as the eminent Prophet wished, to incinerate them.
A cloud of fire surrounded the mountain on all sides
To catch the heathen who had come up against Elijah.
A storm of flame developed, that struck them down,
Since they had come up and trampled on that saint's pristine place.
After them fiery coals came down and destroyed them
Since they had stepped in to bring the eminent one[163] down from the top of his mountain.
The flames became a great net and enveloped them
And destroyed them with the great power of its burning.
The fire of His anger overcame that rash man,
The captain of fifty who did not pay attention to the first one.
The flame flashed upon him and had shattered him,
Since he had stepped upon the frightening burning that he saw.
His hard heart was being whipped by a rod of fire,
And he was beaten by blows of flame.

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[162] Var. M: "consumed." Bedjan's reading of *pe* for *koph* may simply be an error, since everywhere else in this *mimro* ܐܟܠ is used in this context.

[163] Var. M: "the prophet."

ܪܘܡܐ ܐܘܪܚܗ ܐܝܟ ܠܐ ܕܢܚܠ ܡܢ ܬܪܥܝܬܐ:
ܘܪܚܡ ܡܠܟܘܬܗ ܟܕ ܐܠܗܐ ܕܢܣܒܗ ܠܘܬܗ܀
ܢܦܫܗ ܕܡܪܝܐ ܡܠܟܘܬܐ ܐܡܪ ܚܘܐ ܡܢ ܩܕܝܡ:
330 ܘܐܘܒ ܐܠܗܐ ܩܕܡ ܪܘܪܒܢܘܗܝ ܟܕ ܐܡܪ ܠܗ܀
ܐܘ ܢܒܝܐ ܐܝܬ ܠܟ ܘܠܡܫܡܫܢ ܐܦܠ ܗܘܐ:
ܘܩܕܝܫܬ ܕܒܥܐܬ ܡܠܟܘܬܐ ܘܐܦܩܬ ܐܢܘܢ܀
ܗܕܐ ܗܘܐ ܡܪܝܐ ܢܗܘܐ ܒܠܥܕܘܗܝ ܘܒܢܝ ܥܘܠܐ:
ܐܝܟ ܕܪܥܝܐ ܢܒܝܐ ܥܢܐ ܘܢܛܪ ܐܢܘܢ܀
335 ܚܢܢܐ ܕܢܗܘܐ ܒܢܦܫܗ ܠܫܘܪܐ ܡܢ ܟܠ ܥܠܡܝܢ:
ܠܡܪܕܘܬܗ ܒܢܝ̈ܫܐ ܘܫܠܡܘ ܥܠ ܐܠܗܐ܀
ܗܘܐ ܪܘܫܥܬܐ ܕܡܠܟܘܬܐ ܘܫܒܩܬ ܐܢܘܢ:
ܟܠ ܕܫܠܡܘ ܕܝܢ ܐܠܝܐ ܢܒܝܐ ܕܗܘ ܩܕܝܫܐ܀
ܢܫܒܩ ܠܥܠܡܘܗܝ ܬܘܡܝܢ ܢܗܘܐ ܘܢܥܩܘܪ ܐܢܘܢ:
340 ܟܠ ܕܩܛܠܘ ܗܘܘ ܢܒܝ̈ܘܗܝ ܥܡܐ ܡܢ ܙܒܢ ܠܗܘܢ܀
ܗܘܐ ܬܪܥܝܬܐ ܡܪܝܪܬܐ ܘܥܠܬܐ ܘܫܒܩܬ ܐܢܘܢ:
ܘܒܢܝܢܐ ܕܒܘܪܗ ܘܥܠܐ ܠܫܒܩܬ ܐܢܘܢ܀
ܦܠܚܬ ܗܘܬ ܒܗ ܢܗܘܐ ܕܪܘܚܗ ܒܗܘ ܡܪܝܐ:
ܘܥܠ ܕܢܩܡܘ ܕܒܩܕܝܫܐ ܠܐ ܐܬܟܦܝ܀
345 ܙܩܦܬ ܒܠܒܗ ܡܠܟܘܬܐ ܘܥܢܫܬܗ ܗܘܬ:
ܟܠ ܕܩܛܠ ܗܘܐ ܟܠ ܢܒܝܐ ܕܚܝܠܐ ܕܚܪܐ܀
ܒܟܐ ܩܝܡܐ ܒܩܛܠܐ ܕܢܗܘܐ ܡܠܝܢܝ ܗܘܬ:
ܘܒܚܟܝܡܘܬܐ ܕܡܠܟܘܬܐ ܡܠܩܦܐ ܗܘܬ܀

218

Since he did not wish to be afraid of the punishment of that first one,
350 He became a second fright for the third,
Since he did not allow himself to become frightened, he became something frightening,
And since he had not looked at that which had burned up, he became an example.
The people's shepherd stood diligently upon the mountain
To protect his flock from forces, horrors, and amazing events.
355 And when the wolves gathered and went up to destroy him,
He made Fire spew[164] out of his Lord's realm and it consumed them.
Flame had been made into a great rod for him,
And with it he would drive away the wild beasts from his pasture.
At Carmel that time he brought down fire and it consumed his sacrifice,
360 And with it he had gathered Jacob's flock toward his God.
And here the Prophet summoned Fire two times
To gather, with the miracle, the people who had become scattered.
Fire had subdued his people and had learned his voice,
And when he spoke, it answered him to do whatever he would tell it.

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[164] Reading ܐܓܣܝ for the unknown ܐܡܓܣܝ.

ܘܠܳܐ ܙܰܒܢܳܐ ܕܢܶܒܛܰܠ ܡܶܢ ܡܰܪܕܽܘܬܶܗ ܕܗܰܘ ܡܰܪܕܝܳܐ:
ܗܘܳܐ ܕܢܶܬܟܠܶܐ ܕܰܐܬܶܡ ܐܳܦ ܗܽܘ ܠܡܰܠܟܬܳܐ܀
ܘܠܳܐ ܡܰܫܶܠ ܗ̱ܘܳܐ ܕܢܶܫܬܕܰܪ ܗ̱ܘܳܐ ܗܘܳܐ ܫܽܘܕܳܪܳܐ:
ܘܰܕܠܳܐ ܡܳܢ ܗ̱ܘܳܐ ܥܰܡܶܗ ܕܢܶܩܶܦ ܗ̱ܘܳܐ ܗܘܳܐ ܬܰܫܩܺܝܬܳܐ܀
ܟܽܢܫܶܗ ܕܥܰܡܳܐ ܩܳܡ ܗ̱ܘܳܐ ܒܛܽܘܪܳܐ ܐܰܝܟ ܩܰܛܺܝܪܳܐ:
ܘܢܶܛܽܘܪ ܒܢ̈ܘܗ ܒܥ̈ܝܢܐ ܘܒܚܘ̈ܫܐ ܘܐܬܦ̈ܢܝܘܬܐ܀
ܘܡܳܐ ܕܶܐܬܦܰܢܺܝܘ ܕܐ̈ܚܐ ܫܠܡܘ ܗ̱ܘܘ ܕܢܣܒܠܘܢܗܘܢ:
ܐܰܣܺܝܪ ܗ̱ܘܳܐ ܡܶܢ ܒܶܝܬ ܡܪܗ ܘܶܐܠܺܝܳܐ ܐܢܘܢ܀
ܡܰܠܟܽܘܬܳܐ ܕܟܰܫܺܝܪܳܐ ܗ̱ܘܳܬ ܠܶܗ ܫܽܘܠܛܳܢܳܐ ܪܰܒܳܐ:
ܘܟܰܕ ܬܒܰܪ ܗ̱ܘܳܐ ܚܝܠܐ ܥܢܢܐ ܡܶܢ ܡܰܪܟܰܒܬܶܗ܀
ܒܬܪܥܠܐ ܢܦܰܠ ܐܚܐܒ ܩܕܳܡ ܘܶܐܠܺܝܳܐ ܘܒܟܝܗ:
ܘܟܰܕ ܚܙܐ ܗ̱ܘܳܐ ܒܢܘܗܝ ܕܡܫܬܕܪ ܪܘܚ ܠܟܠܗܘܢ܀
ܘܗܘܪܐ ܒܢܽܘܪܳܐ ܗܳܢܳܐ ܗ̱ܘܳܐ ܢܳܚܶܬ ܠܐܰܪܥܳܐ ܕܚܫܝ:
ܘܰܠܒܽܘܫܽܘܬܳܐ ܢܦܰܩ ܥܰܡܳܐ ܕܡܥܰܒܰܪ ܗ̱ܘܳܐ܀
ܦܫܛܬ ܗ̱ܘܳܬ ܠܶܗ ܢܽܘܪܳܐ ܟܰܦܶܗ ܘܢܶܫܩܰܬ ܦܽܘܡܶܗ: 219
ܟܐܢܐ ܕܡܰܫܶܠܠ ܗ̱ܘܳܐ ܒܢܘܪܗ ܘܐܫܬܘܙ ܩܠܠ ܘܳܐܡܰܪ ܠܘܬܗ܀

XIII. WHY FIRE WAS NEEDED IN SPITE OF WHAT ELIJAH WOULD HAVE WISHED

It is not that Elijah was fond of incinerating human beings,
And were it not for the Spirit[165] he would not have been moved to do such a thing.
No one should think that he became physically angry
And that his wrath was aroused, so that he made the conflagration just to ease his wrath.
The Spirit guided him as it wished to in all events
So that He/it could motivate the heathen to abandon their gods.
The Lord made him into a kind of middle man between Him and them,
To accomplish powerful, wondrous things through him and convert them.
He incinerated the hundred so as to save the myriad[166] of the people
By converting them from paganism through the sign he made.
The heathen were tough and holding fast to their gods,
Were it not for Fire he would not have been able to speak with them.
Ahab and his sons set Baal up against the Lord
And with Flame He would strike them down and defeat them.

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[165] i.e., the prophetic spirit, which is the Holy Spirit/Ghost (Paraclete). The identity of the two is shown by the use of the masculine in line 369 (for *rūḫa* in other meanings is always feminine.) Jacob almost always uses just the word *ruḫa* to refer to the Holy Spirit, but the connection between the Holy Spirit and prophetic inspiration is fundamental both to rabbinic Judaism and early Christianity. Cf., e.g., Luke 4:1 and Acts 2:4 both of which speak of the prophetic spirit first as the (*rūḫa dqudša*) "Holy Spirit (normally rendered 'Holy Ghost' in the English tradition)" and then just as the (*rūḫa*) "Spirit".

[166] Var. M: "myriads."

ܠܗ ܢܒܝܐ ܕܐܝܬܝܐ ܪܚܝܡ ܗܘܐ ܟܠ ܥܠܡܐ:
ܕܐܠܐ ܒܪܘܚܐ ܠܐ ܡܬܛܪܝܚ ܗܘܐ ܟܠ ܫܘܒܪܢܐ܀
ܠܐ ܐܝܬ ܢܗܪܐ ܒܟܠܘܗܝ ܕܐܬܡܠܝ ܦܪܢܣܬܗ:
ܘܫܠܡ ܙܘܕܗ ܘܒܢܝܚ ܢܦܫܗ ܥܡ ܢܒܝܐ܀
ܕܘܡܝܐ ܕܒܪܗ ܐܡܪ ܕܒܠܐ ܒܟܠܐ ܫܘܒܪܝܢ:
ܘܗܘ ܢܝܚ ܗܘܐ ܒܫܢ̈ܝܐ ܕܢܦܩܘܢ ܠܐܠܗܘܬܗܘܢ܀
ܚܒܪܗ ܡܪܢܐ ܐܝܟ ܡܪܚܡܢܐ ܚܫܚ ܠܗ ܘܠܗܘܢ:
ܘܢܫܟܘܪ ܟܐܒܗ ܡܛܠܐ ܠܐܡܗܬܐ ܘܢܝܚܐ ܐܢܘܢ܀
ܐܘܕܝ ܟܘܠܐ ܕܒܪܝܬܐ ܘܚܘܒܐ ܢܛܪ:
ܟܕ ܡܦܢܝܐ ܠܗܘܢ ܡܢ ܢܩܘܬܐ ܟܝܠܐ ܕܥܒܕ܀
ܡܢܢ ܗܘܘ ܚܝ̈ܬܐ ܘܐܬܚܝܡ ܗܘܘ ܟܐܠܗܘܬܗܘܢ:
ܘܐܠܐ ܒܨܘܪܐ ܠܐ ܡܣܟܢ ܗܘܐ ܢܦܠ ܟܢܫܗܘܢ܀
ܐܝܟ ܘܒܢ̈ܝܗܘܢ ܠܡܘܟܠ ܡܢܝܐ ܟܠܠܐ ܐܬܝܟܘ:
ܘܒܣܘܪܒܠܐ ܡܣܬܦܩ ܗܘܐ ܠܗܘܢ ܢܛܪܐ ܐܢܘܢ܀

Jezebel assembled enormous festivals for idolatry,
And for that reason the Prophet[167] needed miracles.
And was forced to rely on heroic victories
So that his Lord's name would become stronger than that of the idols.
When it had been seen that he had blocked Rain and brought down Fire,
They would seek[168] him and come to his God along with him.
They were in draught and a great burning,
And all of the things that he did for them were in order to revive them.
That is to say it is Death when Man is far from God,
And Elijah appeared in order to draw men near Him to live.
He killed and destroyed[169] not out of hate but rather because
By those means he could revive thousands who were dead.
For when he achieved heroic victories with a few,
He could instruct crowds beyond number and could revive them.
And when he was at a low point within himself toward God,
He would toughen himself on the outside because of the heathen,
He would confront them with both knife and flame,
In order to make them flee from that Error that they were holding on to.
He was troubled for them because they were being strangled by Idolatry
And was making every effort to revive them even using force.

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[167] Var. M: "the people."

[168] Var. M: "they would be frightened."

[169] Var. M: "incinerated."

ܐܝܟܠܐ ܣܥܪܗ ܡ̈ܫܬܠܐ ܘܙܘܪ̈ܚܐ ܠܡܠܟܘܬܐ:
ܘܒܗܿ ܒܥܠܬܐ ܗܝܡܢ ܗ̱ܘܐ ܢܒܝܐ ܟܠܐ ܬܕܡܘܪ̈ܬܐ܀
ܘܥܠܬܐ ܗ̱ܘܐ ܠܗ ܟܠܐ ܢܨܚ̈ܢܐ ܕܣܝܒܪܘܬܐ:
ܘܡܫܚܗ ܕܡܢܗ ܢܘܗܪܐ ܚܙܝܢ ܡܢ ܕܡܠܟܘܬܐ܀
ܘܗܐ ܕܐܬܚܙܝ ܕܠܐ ܡܚܙܐ ܘܐܝܟ ܢܘܪܐ:
220 ܢܚܬܝ ܡܢܗ ܘܐܬܐܘܝ ܚܙܘܗ ܪܒ ܠܓܘܗ܀
ܘܒܪܘܚܐ ܘܒܫܒܝܐ ܙܥܐ ܗ̱ܘܐ ܐܝܟ:
ܘܦܠܚܘܝ ܕܒܢܝ ܡܫܡܫܢܘܬܗ ܢܫܐ ܐܝܟ܀
ܗܘܝ ܡܘܬܐ ܗܘܐ ܕܢܚܫ ܐܝܟ ܡܢ ܠܡܘܬܐ:
ܘܢܦܩܬ ܠܗ ܐܝܟܐ ܕܢܫܘܩ ܡܢ ܠܚܝܐ܀
ܘܡܛܠ ܘܐܘܒܕ ܠܗ ܟܕ ܗܘܢܐ ܐܠܐ ܡܛܠ:
ܕܒܢܝܬܗܘܢ ܢܫܝ̈ ܠܩ̈ܠܐ ܘܡܫܢܝܢ ܗ̱ܘܘ܀
ܘܗܐ ܕܟܠܝܘ ܠܟܝ ܢܨܚ̈ܢܐ ܕܣܝܒܪܘܬܐ:
ܢܠܚܡܝܢ ܟܢ̈ܫܐ ܘܠܐ ܡܢܝܢܐ ܘܢܫܐ ܐܝܟ܀
ܘܟܕ ܡܚܝܡ ܗ̱ܘܐ ܡܢܗ ܘܐܠܦܗ ܪܒ ܠܓܘܐ:
ܡܛܠ ܚܛܗ̈ܐ ܡܢܗ ܘܐܝܟܢ ܡܠܟܘܬܐ ܗ̱ܘܐ܀
ܦܩܕ ܗ̱ܘܐ ܒܗܘܢ ܘܒܦܫܝܛܐ ܘܒܡܬܘܪܓܠܐ:
ܘܢܚܬ ܐܝܟ ܡܢ ܗܘ ܠܘܬܗ ܘܐܬܚܙܝ ܗ̱ܘܘ܀
ܡܚܝܠ ܗ̱ܘܐ ܠܟܠܗܘܢ ܟܠܐ ܘܡܢܝܢ ܠܡܠܟܘܬܐ:
ܘܡܠܦܢܘܬܐ ܗ̱ܘܐ ܕܐܦ ܟܕ ܚܙܐ ܢܫܐ ܐܝܟ܀

The entire reason that he incinerated two troops is this:
To turn them away from Beelzebub toward God.
And who would not count this thing he did as a great good,
To keep them from paganism through flame.
He burned them with the Fire that can be quenched in order to abolish
That endless Gehenna that heathen inherit.
The man was motivated, spiritually, by great love,
So that by every means he would revive the World[170] that had died by the idols.
He killed and burned, even though he did not desire to do these things,
So that the will of his Lord would be accomplished and His Name would become great.
Thus, then, the Fire came down and, as he commanded it, consumed
The two troops and that captain as you have heard.

XIV. THE THIRD FIFTY

A double miracle had happened on the frightful mountain,
But Jezebel's son would not abandon his stubbornness.
The Lord's Fire came down and consumed two troops,
But the bold man was determined to have things his way.
Again he sent a captain of fifty back for the third time, 2Kgs 1:13
And was not sorry for the previous ones who had been incinerated.
Two bands had vanished from his kingdom,
But he was sick and his heart full of emotion,[171] and he was not going to change his mind.

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[170] Var. M: "a people."
[171] Var. M: "anger."

ܒܥܠܐ ܕܐܘܩܕ ܠܐܘܪܚ ܒܛܒܘܬ ܥܒܕܗ ܗܘܐ ܗ̱ܘ:
ܕܡܢ ܙܒܢ ܒܡܠܟܘܬ ܢܦܫܐ ܐܢܘܢ ܙܒܢ ܠܟܠܗܘܐ܀
ܘܡܢ ܠܐ ܢܦܫܗ ܠܥܠܡܐ ܕܥܠܡܐ ܒܗܘܕܐ ܕܥܒܕ:
ܘܒܛܘܪܒܠܐ ܢܛܠܐ ܐܢܘܢ ܡܢ ܡܢܦܘܠܬܐ܀
ܐܦܢ ܒܗܘܢ ܢܘܪܐ ܕܒܥܠ ܟܠ ܘܒܥܠܕܒܒܗ:
ܒܗܘܢ ܒܛܘܢܐ ܕܢܗܪ ܡܫܬܠܐ ܘܠܐ ܫܘܠܡܐ܀
ܘܢܘܚܡܐ ܐܬܐܪܝܫ ܒܛܪܐ ܒܫܘܒܐ ܘܪܒܐ:
221 ܘܒܦܠܐ ܬܚܠܘܢ ܢܚܐ ܒܒܝܬܐ ܘܫܢܝܐ ܒܦܐܬܪܐ܀
ܘܬܠܠܐ ܕܐܘܩܕ ܩܢ ܗܘ ܒܗܘܢ ܠܐ ܙܒܐ ܗܘܐ:
ܘܙܝܢ ܡܢܗ ܡܫܬܡܫ ܗܘܐ ܘܫܚܩܗ ܢܓܪܒ܀
ܢܗܪܐ ܗܘܐ ܩܢܐ ܢܘܪܐ ܘܐܘܩܕ ܐܝܟ ܕܦܩܕ ܠܗ:
ܠܛܘܒܐ ܠܐܘܪܚ ܘܒܗܘܢ ܢܘܪܐ ܐܝܟ ܕܡܫܡܫܢܘܗܝ܀
ܗܘܐ ܠܐܘܡܘܢܐ ܒܦܫܟܐ ܒܛܘܪܐ ܘܡܟܝܢܐ ܕܗܟܢܐ:
ܘܒܢܘܗ ܕܐܝܬܠܐ ܡܢ ܡܫܡܫܢܘܬܗ ܠܐ ܦܠܓ ܗܘܐ܀
ܢܗܪܐ ܢܘܪܗ ܕܡܢܪܬܐ ܘܐܘܩܕ ܒܛܒܘܬ ܠܐܘܪܚ:
ܘܐܘܒ ܡܢܪܬܐ ܡܠܐܟܐ ܗܘܐ ܕܕܡܝܗ ܢܦܫܗ܀
ܗܦܟ ܐܘܒ ܡܢܙ ܘܒܐ ܕܡܫܡܫ ܘܐܟܠܗ ܠܒܢܝܢ:
ܘܠܐ ܐܒܢܝ ܗܘܐ ܟܠ ܡܕܡܢܐ ܕܡܫܬܡܫ ܗܘܘ܀
ܠܐܘܪܚ ܡܫܝܚ ܡܢ ܡܫܡܫܢܘܬܗ ܐܠܗܝܐ ܗܘܝ:
ܘܒܢܝܗ ܘܡܠܐ ܠܒܢܗ ܙܥܘܪܐ ܘܠܐ ܡܫܬܡܫܝܢ܀

So then this captain of fifty who had been sent went up
With a humility capable of subduing all warriors.
He looked at Elijah and knew just what he was
And was frightened of him as if of a sea of flame.
He thought about the first ones that Fire came down and consumed
And realized that it would be easy for him also to be incinerated.
The wise fellow recognized that Elijah was there and had Fire
And was able to incinerate anyone who bothered him whenever he wished.
Clarity stirred in his soul, and he felt, like someone knowledgeable,
That the Prophet was great and that his God was great, and he grew frightened of him.
He humbled himself asking permission to approach him
And presented an appeasing manner that enabled him[172] to be saved.
He knelt down on his knees and lowered his spirit[173] in supplication
And bent his face to the ground before Elijah.
He approached with broken spirit and trembling soul,
Head down, voice low, seeking mercy.
He said to him "O Prophet of the Lord, let my life
And the life of these, your servants, who came unwillingly, be precious." 2Kgs 1:13
You have the power to bring down Fire from your Lord's realm,
And as you wish to incinerate people who trouble you.

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[172] M is preferable: "through which he might be saved."

[173] Both variants can be interpreted this way, although B's can simply mean "himself."

ܗܳܟܰܢ ܕܶܝܢ ܗܰܘ ܪܰܒܳܐ ܕܰܡܫܰܡܫܺܝܢ ܕܶܐܬܡܰܪܰܪ ܗ̱ܘܳܐ:
ܒܰܡܫܰܡܫܽܘܬܳܐ ܕܦܰܬܟܪܳܐ ܠܡܶܦܠܰܚ ܟܽܠ ܥܶܕܳ̈ܢܶܐ܀
ܡܶܢ ܒܰܐܠܳܗܳܐ ܢܒܺܝܗ ܕܶܐܬܠܰܘܝܽܘܗܝ ܐܰܝܟ ܕܶܐܬܠܰܘܝܽܘܗܝ ܗ̱ܘܳܐ:
ܘܰܕܚܶܠ ܡܶܢܶܗ ܐܰܝܟ ܡܶܢ ܢܒܺܝܳܐ ܕܰܡܫܰܠܛܳܢܽܘܬܳܐ܀
ܙܳܐ ܒܡܶܕܺܝܢ̈ܳܬܳܐ ܕܢܶܚܬܰܬ ܢܽܘܪܳܐ ܘܶܐܟܠܰܬ ܐܶܢܽܘܢ:
ܘܶܐܬܟܰܠ ܗ̱ܘܳܐ ܕܣܳܝܡܳܐ ܗ̱ܘܳܐ ܢܳܐܡܰܪ ܐܳܦ ܗܽܘ܀
ܙܳܐ ܡܫܰܡܫܳܐ ܕܶܐܬܳܐ ܠܥܶܠܳܐ ܘܶܐܬܳܐ ܠܶܗ ܢܽܘܪܳܐ:
ܘܕܶܝܢܳܐ ܕܰܠܶܗ ܡܫܰܡܶܫ ܡܕܰܒܰܪ ܠܕܰܪܳܐ ܠܶܗ܀
ܕܠܳܐ ܦܽܘܪܫܳܢܳܐ ܒܢܰܦܫܶܗ ܘܶܐܪܰܥܶܗ ܐܰܝܟ ܚܰܕܽܘܬܳܐ:
ܘܥܳܠ ܗ̱ܘܳܐ ܢܒܺܝܳܐ ܘܥܳܠ ܠܟܽܠܗܽܘܢ ܘܙܳܟܶܐ ܗ̱ܘܳܐ ܡܶܢܶܗ܀ 222
ܘܡܰܚܶܐ ܢܰܦܫܶܗ ܕܒܰܥܠܕܒܳܒ̈ܶܐ ܠܗܽܘܢ ܢܶܙܟܶܐ:
ܘܰܒܥܳܐ ܗ̱ܘܳܐ ܠܶܗ ܦܽܘܡܳܐ ܕܚܰܝܶܐ ܢܫܰܕܰܪ ܠܶܗ܀
ܒܪܰܡ ܟܽܠ ܦܽܘܪ̈ܥܳܢܰܘܗ̱ܝ ܘܰܐܪܰܥ ܢܰܦܫܶܗ ܥܰܡ ܡܫܰܠܡܳܢܶܐ:
ܘܥܰܡܳܐ ܒܥܽܘܬܳܐ ܐܰܦܶܩܽܘܗ̱ܝ ܒܬܰܪܥܳܐ ܡܶܢ ܠܥܶܠܳܐ܀
ܒܟܽܠܟܽܠ ܠܐܰܦܺܝ ܘܢܰܦܫܳܐ ܡܕܺܝܢܬܳܐ ܐܶܬܡܰܪ ܗ̱ܘܳܐ:
ܡܳܪܶܐ ܙܳܘܥܶܗ ܘܡܰܟܰܝܶܢ ܫܰܠܡܶܗ ܘܟܽܠܗ ܕܰܡܫܰܚܳܐ܀
ܢܟܰܪܶܗ ܘܡܶܙܶܠ ܠܐܝܟܰܢ ܢܦܫ ܐܶܡܰܪ ܗ̱ܘܳܐ ܠܶܗ:
ܘܢܰܦܫܳܐ ܕܰܡܬܰܒܥܝܳܐ ܗܳܟܺܝܢ ܕܶܐܠܳܗ ܡܶܢ ܠܳܐ ܙܳܕܶܩ܀
ܡܰܟܺܝܠ ܗܽܘ ܟܶܝܬ ܠܐܢܳܫ ܢܽܘܪܳܐ ܡܶܢ ܫܡܰܝܳܐ ܡܕܶܡ:
ܘܢܰܦܫܳܐ ܕܙܰܕܺܝܩܳܐ ܠܘܳܬ ܐܺܝܠܺܝܳܐ ܐܳܦ ܟܰܕ ܟܶܝ܀

It is easy for you, my lord, to incinerate right now if you wish,
And for the sky to rain down flame from every side.
Through those who have been incinerated your might has already become known,
So with me, then, show your mercy now to the World.
You have the power to incinerate us and not to incinerate us,
And this is clear: that if I am[174] not to be incinerated, it will be due to you.
Two times you have shown how much God's might is able to do,
Through me, now, let it be shown how much his Grace is able to forgive.

XV. ELIJAH ACCEPTS THE HUMBLE CAPTAIN'S APPEAL AND GOES TO AHAZIAH UNAFRAID

The discerning one's appeal came before Elijah,
And his mercy began to go out to him to save him.
The Lord had seen a heart that was full of discernment
And signaled to Elijah by means of an angel that he should go down with him.
He wanted to show that whoever appeals has hope,
And that the gate is open[175] to all who come to ask for mercy.
He was open[176] to the petition that was humble,
That everyone can receive it (mercy) from God once it has been accepted.
The Lord made known even with regard to those whom the Fire consumed
That the fact that they were incinerated was their own fault, because they were stubborn.

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[174] Var. M: "we are."

[175] Var. M: "and to open the gate."

[176] *LS2* p. 504b l. 5, gives ܐܦܐ ܝܗܒ the meaning "to grant authority" based on a single misinterpreted example. The meaning of the idiom rather seems to be something like "to give priority to, grant opportunity."

ܦܩܰܕ ܗ̱ܽܘ ܠܳܟ ܡܳܪܢ ܐܰܘܩܶܕ ܗܫܳܐ ܐܶܢ ܙܳܟܶܐ ܐܰܝܟ:
ܘܡܰܠܟܽܘܬܳܐ ܢܶܚܠܶܗ ܐܳܐܙ ܡܶܢ ܟܽܠ ܥܳܠܡܺ̈ܝܢ܀
ܒܗܳܠܶܝܢ ܕܦܰܩܶܕܗ ܗܳܐ ܐܰܬܺܝܬ ܠܳܟ ܒܰܫܽܘܢܳܝܶܗ:
ܟܰܕ ܕܶܝܢ ܗܘܳܐ ܣܰܓܺܝ ܒܥܳܠܡܳܐ ܡܰܪܫܥܽܘܬܳܐ܀
ܫܰܠܚܶܗ ܗ̱ܽܘ ܠܳܟ ܘܐܰܘܩܶܕ ܠܶܗ ܘܠܳܐ ܐܰܘܩܶܕ:
ܘܫܡܰܝܳܐ ܗ̱ܘ ܗܘܳܐ ܕܐܶܠܳܐ ܐܰܡܛܰܪ ܡܶܢ ܕܡܛܳܐ ܗ̱ܘ܀
ܟܰܠܝܶܗ ܡܰܘܣܶܠ ܚܰܝܠܳܐ ܐܰܠܳܗܳܐ ܕܡܰܝܳܐ ܡܫܰܡܫܳܐ:
ܢܚܶܬ݂ ܟܰܕ ܗܘܳܐ ܫܠܳܡܶܗ ܕܡܰܝܳܐ ܡܶܢ ܫܡܰܝܳܐ܀
ܥܰܠ ܗ̱ܘܳܐ ܦܳܫܳܐ ܡܶܢ ܦܽܘܪܫܳܐ ܡܕܶܡ ܠܥܶܠܳܐ:
ܘܡܶܢܶܗ ܢܶܦܩܽܘܢ ܕܫܡܰܝܳܐ ܒܰܠܰܝܗ ܕܢܶܦܪܽܘܫܽܘܢ܀
ܡܶܢ ܗ̱ܘܳܐ ܡܳܪܝܳܐ ܠܥܠܳܡܳܐ ܕܡܠܳܐ ܦܽܘܪܫܳܢܳܐ:

ܘܟܰܕ ܚܙܳܐ ܙܰܒܢܳܐ ܠܐܶܠܺܝܳܐ ܕܢܶܬܦܰܠ ܥܰܡܶܗ܀
ܙܶܟܳܐ ܕܰܚܠܳܐ ܕܟܽܠ ܡܶܢ ܕܡܶܬܚܙܶܐ ܐܺܝܬ ܠܶܗ ܡܟܰܪܳܐ:
ܘܦܠܰܛ ܐܰܪܥܳܐ ܒܥܶܠܰܬ ܡܶܢ ܕܰܐܬܳܐ ܕܢܶܚܬܳܐ ܕܫܡܰܝܳܐ܀
ܒܥܶܠ ܟܽܠܗ ܐܰܦܶܐ ܒܰܗܘ ܟܽܠܗܘܢ ܘܡܫܰܡܫܳܐ ܗ̱ܘܳܐ:
ܘܡܳܐ ܕܐܶܬܦܰܠܰܬ ܢܶܦܫܶܗ ܦܰܠܢܶܗ ܙܰܒܢ ܐܰܠܳܗܳܐ܀
ܐܽܘܪܚ ܡܳܪܝܳܐ ܐܳܦ ܥܰܠ ܗܳܠܶܝܢ ܕܶܐܬܟܰܠܰܬ ܢܽܘܪܳܐ:
ܘܗܽܘ ܕܢܰܦܩܽܘ ܗ̱ܘܰܘ ܡܶܢ ܕܡܶܠܟܽܘܢ ܗ̱ܘܳܐ ܥܰܠ ܕܐܶܬܩܰܛܰܠܘ܀

He saved this one who humbled himself before Elijah
And so it became clear that those were incinerated, due to their haughtiness.
He had despised those others who were the reason for that incineration,
460 And he saved this one in order to show His great Grace through him.
Through all of these acts of His, He desires to benefit human beings.
The goal is the same whether He is killing or giving Life.
Even when he incinerated those that he incinerated it was because of this:
So that due to fear the heathen would abandon their idols.
465 And when, moreover, He saved that one who appealed, it was in order to show through him
That He is full of Mercy and that appeal has a place with Him.
So then that third captain of fifty appealed,
And he rose and went down with the captain to Ahab's son. 2Kgs 1:15
When they were stubborn, he brought down Fire and it consumed them,
470 But when they were humble, they led him down as they wished.
He would submit to humility and love it[177]
But would not allow stubbornness to approach him.
Without fear he went along with them to that King,
And filled his mouth with loud reproach.
475 He came in and said to the King's face the same thing he had sent him:
"You shall surely die and shall not come down from your bed!" 2Kgs 1:16

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[177] Var B: "the one who loves Man."

ܦܰܪܣܶܗ ܒܗܰܘܢܳܐ ܕܡܰܟܺܝܟ ܢܰܦܫܶܗ ܡܶܕܶܡ ܟܠܳܐ:
ܘܶܐܬܝܰܒܰܠ ܠܶܗ ܕܰܒܪܰܚܡܽܘܬܗܽܘܢ ܗܳܠܶܝܢ ܥܒܺܝܕܳܘ܀
ܥܒܰܪ ܗ̱ܘܳܐ ܒܗܽܘܢ ܕܗܳܘܘ ܒܰܠܠܳܐ ܒܗܽܘܢ ܡܕܰܒܪܳܐ:
460 ܘܦܰܪܶܣ ܒܗܰܘܢܳܐ ܕܢܶܚܙܶܐ ܒܶܗ ܚܶܙܘܶܗ ܪܳܒܳܐ܀
ܒܦܶܠܓܽܘܡ ܕܡܶܠܬܶܗ ܢܦܳܐܙ ܟܒܳܠܳܐ ܠܒܢܰܝ̈ ܐ̱ܢܳܫܳܐ:
ܐܳܦ ܡܰܝܳܐ ܕܡܶܬܟܰܠ ܐܳܦ ܡܰܝܳܐ ܕܡܰܫܢܳܐ ܡܶܢ ܗ̱ܘ ܢܰܗܪܳܐ܀
ܐܳܦ ܟܰܕ ܐܽܘܡܳܢ ܗܳܠܶܝܢ ܕܰܐܘܡܳܢ ܡܶܬܟܰܠ ܗ̱ܘܰܘ:
ܕܒܫܽܘܪܳܝܳܐ ܢܦܰܩܝ ܚܰܝܠܳܐ ܠܦܽܘܠܚܳܢ̈ܰܝܗܽܘܢ܀
465 ܘܟܰܕ ܛܳܒ ܦܰܪܶܣ ܒܗܰܘܢܳܐ ܕܰܐܦܺܝܣ ܕܢܶܚܙܶܐ ܒܶܗ:
ܕܡܶܛܽܠ ܬܶܫܡܶܠܳܐ ܘܰܐܬܳܠ ܠܒܶܣܝܡܳܐ ܐܰܬܪܳܐ ܕܶܐܬܚܙܺܝ܀
ܐܰܦܺܝܣ ܗ̱ܘܳܐ ܩܳܠ ܪܳܒܳܐ ܕܢܶܣܬܰܩ ܗ̱ܘ ܕܰܐܬܠܰܠܳܐ:
ܘܩܳܡ ܘܰܫܠܶܠ ܗ̱ܘܳܐ ܠܥܰܒܕܶܗ ܕܪܳܒܳܐ ܙܢܶܝ ܒܰܪ ܐܽܘܒ܀
ܟܰܕ ܐܶܬܦܺܝܣ ܐܶܫܰܠ ܢܦܳܐ ܘܶܐܬܒܰܠ ܐܶܢܽܘܢ:
470 ܘܟܰܕ ܐܶܬܦܰܨܝܽܘ ܕܰܒܢܰܘ̈ܗܝ ܘܰܫܠܶܗ ܐܰܟܶܝ ܕܪܰܟܗ܀
ܒܡܰܫܡܫܽܘܬܳܐ ܡܶܫܬܰܥܒܶܕ ܗ̱ܘܳܐ ܘܢܳܛܰܪ ܗ̱ܘܳܐ ܠܶܗ:
ܘܒܡܰܫܡܫܽܘܬܳܐ ܬܡܺܝܕܽܘܬ ܙܰܒܢܰܘ̈ܗܝ ܠܳܐ ܡܰܥܟܶܒ ܗ̱ܘܳܐ܀
ܫܰܠ ܗ̱ܘܳܐ ܠܡܰܒܽܘܗ̱ܝ ܪܰܒ ܗ̱ܘ ܡܰܠܒܳܐ ܟܰܕ ܠܳܐ ܕܫܰܠܶܠ:
ܘܡܶܛܽܠ ܦܽܘܡܶܗ ܡܰܢܫܽܘܬܳܐ ܒܡܶܠܳܐ ܙܥܽܘܪܳܐ܀
475 ܥܰܠ ܘܶܐܡܰܪ ܠܶܗ ܠܡܰܠܟܳܐ ܕܰܐܦܩܽܘܗ̱ܝ ܐܰܝܟ ܕܡܰܠܶܟ ܠܶܗ:
ܕܡܰܟܺܝܠ ܬܶܦܽܘܬ ܘܪܡܶܝ ܒܪܶܫܽܘܡ ܠܳܐ ܢܶܫܰܠ ܐܺܝܠ܀

224

His word was the same whether it was from far or near,
Because the Truth of which he spoke was the same, without confusion.
Even when he was staring the King in the face he was reproaching him.
For he was not at all concerned to show respect with his word.
Had he sent one thing and not spoken it in the King’s presence,
He would have been shown to be timid and unreliable.
His respect was for the Lord alone, and at Him did he gaze,
And he was determined to speak the Truth everywhere.

XVI. THE BENEFITS OF AHAZIAH’S DEATH

Then Ahaziah died as the great Prophet had decreed for him, 2Kgs 1:17
And his word came to pass, to scorn the heathen and their graven images.
The death of the heathen was a good justification for many,
Who drew nearer to God because of the power they saw.
The god of the Ekronites, too, became widely known for what he was,
And those who were sick feared to tread upon his threshold.
His roads grew deserted, for no one would come into his presence,
For that which had happened on his account had become known.
Wrath pummeled the King who sent to enquire of him.
And who would dare mention his name, for fear of Elijah?

ܚܙܳܐ ܗ̱ܘܳܐ ܫܶܠܝܘܬܶܗ ܐܳܦ ܡܳܐ ܕܡܰܢܺܚ:
ܕܡܶܢ ܗ̱ܘܳܐ ܚܙܘܶܗ ܕܒܶܗ ܡܫܰܠܶܠ ܗ̱ܘܳܐ ܕܠܳܐ ܕܽܘܘܳܐ܀
ܐܳܦ ܟܰܕ ܚܙܳܐ ܟܳܐܦ̈ܐ ܘܡܰܕܒܚܳܐ ܡܫܰܡܶܫ ܗ̱ܘܳܐ ܠܶܗ:
ܘܡܰܩܶܦ ܟܳܐܦ̈ܐ ܒܫܶܠܝܘܬܶܗ ܠܓܽܘܫܡܳܐ ܠܳܐ ܢܓܰܦ ܗ̱ܘܳܐ܀
ܐܰܠܳܗܐ ܚܰܣ ܠܶܗ ܘܠܳܐ ܐܶܡܰܪ ܠܶܗ ܠܡܫܰܡܫܳܐ ܟܳܐܦ̈ܰܘܗ̱ܝ:
ܡܶܠܺܝܬܳܐ ܗ̱ܘܳܐ ܕܰܡܫܰܡܠܝܳܐ ܘܠܳܐ ܚܰܣܺܝܪܳܐ܀
ܡܳܪܝܳܐ ܟܰܠܝܽܘܗ̱ܝ ܢܰܩܶܢ ܗ̱ܘܳܐ ܠܟܽܠܗܽܘܢ ܘܒܶܗ ܚܳܪ ܗ̱ܘܳܐ:
ܘܰܒܫܶܠ ܕܽܘܒܳܐ ܚܙܽܘܪܳܐ ܢܫܰܠܶܠ ܡܫܰܡܠܝܳܐ ܗ̱ܘܳܐ܀
ܥܺܠ ܐܶܣܝܳܐ ܐܰܝܟ ܕܓܙܰܪ ܠܶܗ ܢܒܺܝܳܐ ܙܳܒܢܳܐ:
ܘܡܫܰܠ ܫܶܠܝܘܬܶܗ ܕܐܰܚܐܒ ܢܒ̈ܝܐ ܘܰܠܟܽܘܡܪ̈ܰܝܗܽܘܢ܀
ܡܶܛܠܶܗ ܘܚܰܝܠܳܐ ܚܰܒܠܳܐ ܠܰܗܒܳܐ ܗ̱ܘܳܐ ܠܟܽܘܡܪ̈ܳܐ:
ܕܐܶܬܦܰܪܥܘ ܗ̱ܘܰܘ ܙܒ ܠܐܰܠܳܗܐ ܒܚܰܝܠܳܐ ܕܰܡܚܳܘ܀
ܐܶܬܦܰܪܰܫ ܗ̱ܘܳܐ ܐܳܦ ܠܐܰܠܳܗܐ ܕܒܥܶܕܘܝܳܐ:
ܘܰܒܶܗ ܕܒܰܪܢܳܫܳܐ ܘܟܽܠ ܐܶܣܛܘܟܣܶܗ ܠܳܐ ܢܶܦܫܽܘܢ ܗ̱ܘܰܘ܀
ܙܳܢ ܐܶܣܛܘܟܣܶܗ ܘܠܳܐ ܐܺܝܬ ܬܺܐܬܶܐ ܢܶܬܠܰܦ ܒܶܗ:
ܘܐܶܬܚܰܡܰܠ ܗ̱ܘܳܐ ܗܳܘ ܕܐܶܬܚܰܒܰܠ ܡܫܰܠܡܘܬܶܗ܀
ܠܡܫܺܝܚܳܐ ܕܚܙܳܐ ܢܬܰܠܶܠ ܡܶܢܶܗ ܘܰܐܣܝܳܐ ܡܫܝܶܗ:
ܘܡܶܢ ܠܳܐ ܢܶܫܐܰܠ ܡܶܢ ܐܰܠܳܗܐ ܕܰܡܫܰܡܥܶܗ ܢܶܕܰܥ܀ 225

The people had heard why those who were incinerated were incinerated,
And about the King who had died through Elijah's decree,
And that Beelzebub did not provide any benefit that he had become known for.
So the Hebrews ceased upon the road going to Ekron.
All of these things were precisely the reason why
Elijah had been stationed in such a wanton time.

XVII. AHAZIAH WAS RESPONSIBLE FOR THE DEATHS, NOT ELIJAH

Let us see, now, who incinerated the ones who were incinerated:
Was it Elijah or the King who had sent them?
Against whom are those who were incinerated crying out for Justice?
To whom does the cause that killed them trace back?
The Prophet is free of guilt, his hands are innocent of their death,
While Jezebel's son is the one to be accused of having incinerated them.
Had the King not sent to Ekron just then,
The Prophet would have been silent, and the Fire would have kept from igniting.
But since that one strayed from the path of God's realm,
All the things that happened there were due to him,
So Elijah, like a wise man and lover of mankind,
Everything he did was to endeavor to give them life.
The Lord is righteous, and Elijah is above blame.
Hating idols and demonstrably harsh with the pagan.
In all matters, both hidden and revealed,
The Lord desires to give Life to Man. Blessed be his Love!

495 ܫܡܰܥ ܗ̱ܘܳܐ ܠܩܳܠܳܐ ܕܰܠܒܶܫ ܢܶܦܩܽܘ ܗܳܠܶܝܢ ܕܢܶܦܩܽܘ:
ܘܰܫܩܰܠ ܡܰܠܟܳܐ ܕܒܰܥܠܕܪܳܒܳܐ ܕܢܶܣܒܶܗ ܫܡܺܝܠ ܕܶܐܠܺܝܳܐ܀
ܘܠܳܐ ܡܰܘܬܰܪ ܒܰܢܒܺܝܽܘܬܶܗ ܡܶܢܕܶܡ ܕܶܐܬܦܰܪܰܫ ܠܶܗ:
ܘܰܫܩܰܠ ܐܽܘܪܚܳܐ ܕܶܐܙܰܠ ܠܰܫܡܰܫܳܢܰܘܗ̱ܝ ܡܶܢ ܒܢܰܝܢܳܫܳܐ܀
ܫܩܰܠ ܗܽܘܝܽܘ ܗܳܟܰܢ ܦܽܘܠܚܳܢ ܐܶܠܺܝܫܰܥ ܗ̱ܘܳܐ:
500 ܕܗܽܘ ܐܰܠܺܝܳܐ ܠܗܽܘܝܽܘ ܫܳܡܰܥ ܗ̱ܘܳܐ ܒܰܟܠܳܐ ܙܰܒܢܳܐ܀
ܢܒܺܝܳܐ ܗܽܘܳܐ ܠܗܽܘܟܰܢ ܕܢܶܦܩܽܘ ܡܶܢܶܗ ܐܳܘܡܰܪ:
ܐܰܘ ܐܶܠܺܝܳܐ ܐܰܘ ܗܽܘ ܡܰܠܟܳܐ ܕܫܰܕܰܪ ܐܶܢܽܘܢ܀
ܡܰܘܬܪܳܐ ܒܢܰܘܪܳܐ ܢܚܶܬ ܡܶܢ ܫܡܰܝܳܐ ܡܶܢ ܩܳܠܶܗ ܕܐܳܠܳܗܳܐ:
ܘܰܟܠܳܐ ܡܶܢܶܗ ܙܰܘܥܳܐ ܠܢܶܦܫܳܐ ܕܰܫܡܰܥ ܐܶܢܽܘܢ܀
505 ܢܒܺܝܳܐ ܡܫܺܝܚܳܐ ܘܰܦܩܰܕ ܐܶܢܽܘܢ ܡܶܢ ܡܰܘܬܳܐ ܕܺܝܠܗܽܘܢ:
ܘܰܒܪܶܟ ܕܶܐܬܚܰܠܰܛ ܗܽܘ ܡܰܠܟܳܐ ܠܡܰܫܡܫܳܢܰܘܗ̱ܝ ܕܶܐܘܩܶܕ ܐܶܢܽܘܢ܀
ܠܶܗ ܡܰܠܟܳܐ ܠܰܢܒܺܝܽܘܬܗ ܗܳܘܝܳܐ ܠܳܐ ܫܰܕܰܪ ܗ̱ܘܳܐ:
ܟܠܳܐ ܗ̱ܘܳܐ ܢܒܺܝܳܐ ܘܫܰܠܡܳܐ ܢܽܘܪܳܐ ܡܶܢ ܫܡܰܝܳܐ܀
ܘܰܫܩܰܠ ܕܶܐܬܒܰܪ ܗܽܘ ܡܶܢ ܐܽܘܪܚܳܐ ܕܒܰܥܠ ܐܰܠܳܗܳܐ:
510 ܟܽܠ ܬܶܫܒܽܘܚܳܐ ܕܗܽܘܝܽܘ ܬܰܡܳܢ ܕܰܠܶܗ ܐܶܢܽܘܢ܀
ܐܶܠܺܝܳܐ ܕܺܝܢ ܐܰܝܟ ܢܒܺܝܳܐ ܘܪܽܘܚܳܐ ܩܰܕܺܝܫܳܐ:
ܒܰܦܠܰܚܬܶܗ ܕܰܠܒܶܫ ܢܒܺܝܳܐ ܐܶܢܽܘܢ ܡܶܬܦܰܪܰܫ ܗ̱ܘܳܐ܀
ܕܰܚܠܰܬ ܡܳܪܝܳܐ ܘܢܽܘܪ ܐܶܠܺܝܳܐ ܡܶܢ ܫܡܰܝܳܐ:
ܘܫܰܒܚܳܐ ܦܰܠܚܬܳܐ ܡܳܪܰܢ ܢܒܺܝܳܐ ܠܰܫܡܰܝܳܐ ܕܺܝܠܶܗ܀
515 ܒܟܽܠ ܬܶܫܒܽܘܚܳܐ ܘܰܒܫܽܘܒܚܳܐ ܘܰܒܬܰܫܒܽܘܚܳܐ: 226
ܕܢܒܺܝܳܐ ܠܰܐܠܳܗܳܐ ܡܳܪܝܳܐ ܙܶܠܳܐ ܒܢܽܘܪ ܗܽܘ ܢܽܘܚܳܐ܀

V ON THE ASCENSION OF ELIJAH

INTRODUCTION

INFORMATION ON THIS HOMILY

Homily Title: On Elijah and on his Ascension into Heaven
Source of Text: *Homiliae selectae Mar-Jacobi Sarugensis* edited by Paul Bedjan (Paris-Leipzig 1905, 2nd ed. Piscataway, Gorgias Press, 2006) vol. 4, pp. 226–259. [Homily 115]
Lines: 702

OUTLINE

This homily is centered upon Elijah's miraculous ascension to Heaven (2 Kgs 2); but before describing it, Jacob devotes many stanzas to speculating upon the special qualities of Elijah that enabled him to achieve this reward, including the things that must have occurred even before his first mention in Scripture. In particular, Jacob imagines the details of the Prophet's perfect asceticism. To judge by the number of exemplars of this homily preserved in the manuscript tradition, this was by far the most popular of Jacob's homilies on Elijah. This is certainly due to its moving and lengthy depiction of the values of asceticism.

Jacob's lyrical imagination is well illustrated in this homily in three sections in particular: the dialogue between Death and Satan (xxiv-xxvi), Earth's goodbye to Elijah (xxii), and Elijah's welcome to Heaven by the Angels (xxvii). Jacob offers us a particularly interesting typology in Elijah's need to cross the Jordan before his ascension, symbolic of crossing from this World to the Beyond. Equally of interest, perhaps, is the startling omission of the obvious typological parallel between Elijah's ascension and that of Jesus!

Note that Jacob strictly follows the biblical text by not naming the disciple in this passage, although in his homilies on Elisha he freely refers back to it.

Major Issues

- The Splendors of Asceticism as opposed to the Evils of this World

- The power of Love to motivate narrative (Compare the Proem to Homily 112)
- Why death comes to normal human beings
- Why Elijah cheated Death

Exegetical Problems

- Why did Elijah swear by "The Lord before whom I stand?"
- Why did Elijah try to have the disciple stay behind and want to keep his ascension a secret?
- How did the prophets of Jericho know what was going to happen?
- Why did Elijah have to cross the Jordan?
- How was the Jordan blocked?
- Why was it proper for the disciple to ask for twice the prophetic Spirit of his master?
- Why was it a chariot of fire?
- What did the disciple mean by his cry "Chariot and horses of Israel?"

Bedjan has used two otherwise unidentified manuscripts for his edition, referring to them as "copies from Beirut and Mardin," copies apparently provided to him by M. Graffin.[178]

SUMMARY

I. The Call for Inspiration (1–44)
II. Elijah—the Perfect Ascetic (45–72)
III. Elijah—In this World but not Of it (73–102)
IV. With Love I shall reveal how Elijah's Splendors enabled his Ascension (103–122)
V. The unknown early Accomplishment's of Elijah (123–152)
VI. A List of the spiritual Flaws Elijah had avoided (153–174)
VII. How Elijah's early Life was totally righteous (175–208)
VIII. The meaning of "The Lord before whom I stand" (209–234)

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[178] Vol. I, p. xii. Mardin ms. 137, from which the portions of the Elijah homilies missing from Bedjan's edition have here been taken in our edition of homilies Elijah 1 and #114, mentions our homily in the expected place after 114, but omits it, describing it as having been included in the "first part" of the manuscript. It is tempting to assume that it was the source of the copy used by Bedjan.

IX. Elijah’s early Accomplishments (235–260)
X. Elijah was the first to defeat Death (261–278)
XI. The Famine, the Carmel Contest; the Release of the Drought—a summary (279–304)
XII. Elijah’s other endless deeds (305–322)
XIII. Why God decided to raise Elijah (323–358)
XIV. Why Elijah tried to have his Disciple stay behind (359–384)
XV. The riches of Prophecy are never enough (385–404)
XVI. How the other prophets knew (405–430)
XVII. Elijah’s Order to his Disciple was not a Lie (431–458)
XVIII. Elijah blocks the Jordan’s Flow (459–480)
XIX. Why Elijah had to cross the River-bed (481–510)
XX. Why it was proper for the Disciple to ask for twice the Spirit (511–526)
XXI. The chariot of fire appears (527–544)
XXII. The Earth gives the departing Prophet its Blessings (545–564)
XXIII. The Disciple howls goodbye (565–574)
XXIV. The World, Satan, and his minions are amazed by the wondrous event (575–600)
XXV. Death rebukes Satan for his Failure with Elijah (601–628)
XXVI. Satan responds to Death (629–654)
XXVII. The Angels welcome Elijah to their realm (655–682)
XXVIII. Why the story must stop here (683–700)

TEXT AND TRANSLATION

I. THE CALL FOR INSPIRATION

Speak profusely through me, Lord, in order to be of great help
To whoever listens in order to praise with discernment
Fill me with instruction full of life for the one who hears it,
So that the fruit of my word shall be for Your praise, O Giver of Life.
Let my tongue make sounds of praise that are pleasing to You
And may I place on Your table ten-fold the talent I have received. Matt 25:15ff.
Lord, let not a veiling silence smother my word.
Uncover its face and raise its voice in Your songs.
May my word run to meet Your story[179] with love.
So that it may accomplish something in Your realm[180] when it shines forth.
Let my word be one that praises You among its peers,
Not, Lord, something that chatters indiscriminately,
Let my word be one that is of great help to the one who hears it,
And not just an ornament whose beauty is devoid of any benefit.
Even if very unattractive, let it be beloved for its benefits,
And even if it has no beauty, let it be full of Love.
May it be like Leah, who was ugly[181] while her children were beautiful Gen 29:17, Gen 29:31
But let my word not be like Rachel—beloved but barren.

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[179] Var. M: "Your praise."

[180] i.e., the Church.

[181] Syriac *sanya* means both 'hated' and 'ugly.'

B 115

ܕܺܝܠܶܗ ܕܩܰܕܺܝܫܳܐ ܘܛܽܘܒܳܢܳܐ ܡܳܪܝ ܝܰܥܩܽܘܒ ܕܥܰܠ ܩܰܕܺܝܫܳܐ ܡܳܪܝ ܐܶܠܺܝܳܐ ܢܒܺܝܳܐ ܘܥܰܠ ܡܰܣܩܰܬܶܗ ܕܠܰܫܡܰܝܳܐ.

226 ܡܰܠܶܠ ܒܺܝ ܡܳܪܝ ܚܰܬܺܝܪܳܐܺܝܬ ܠܡܰܥܒܕܽܘܗ̄:
ܠܐܰܝܢܳܐ ܕܫܳܡܰܥ ܦܪܺܝܫܳܐܺܝܬ ܠܡܰܫܡܥܽܘܬܶܗ ✤
ܡܰܒܺܝܥ ܝܽܘܠܦܳܢܳܐ ܕܡܳܠܶܐ ܡܶ̈ܠܶܐ ܠܕܫܳܡܰܥ ܠܶܗ:
ܘܗܳܘܳܐ ܠܒܽܘܣܳܡ ܦܺܐܪܳܐ ܕܡܶܠܬܝ ܝܳܗܶܒ ܡܶ̈ܠܶܐ ✤
ܢܳܩܶܫ ܠܡܶܫܡܰܥ ܩܳܠܳܐ ܕܫܽܘܒܚܳܐ ܘܡܰܢܥܶܡ ܠܺܝ:
ܘܫܰܒܪܳܐ ܕܢܶܣܒܰܠ ܒܶܣܡܶܢ ܐܽܘܡܢܶܗ ܥܰܠ ܦܳܬܽܘܪܝ ✤
ܠܳܐ ܡܳܪܝ ܢܶܗܘܶܐ ܚܶܠܡܳܐ ܠܡܰܠܠܶܗ ܕܡܰܣܩܳܐ ܠܶܗ:
ܓܰܒܶܐ ܠܶܗ ܐܶܬܩܰܢ ܘܳܐܪܺܝܡ ܩܽܕܡܶܗ ܒܡܰܬܢܝܳܢܳܐܺܝܬ ✤
ܠܰܒܽܘܪܶܗ ܕܡܳܪܶܐ ܗܘܳܐ ܙܽܘܗܳܐ ܒܚܽܘܒܳܐ ܡܰܠܶܠ:
ܕܗܳܘܳܐ ܐܺܝܬ ܠܶܗ ܒܰܓܒܳܪܳܐ ܒܥܳܠܡܳܢ ܡܳܐ ܕܡܶܬܚܰܙܝܳܐ ✤
ܗܘܳܐ ܡܰܠܶܠ ܡܶܫܬܰܥܝܳܢܳܐܺܝܬ ܥܰܡ ܡܰܪ̈ܝܰܘܗܝ:
227 ܘܠܳܐ ܗܘܳܐ ܡܶܫܬܰܚܠܦܳܢܽܘܬܳܐ ܘܠܳܐ ܦܽܘܪܫܳܢܳܐ ✤
ܡܰܕܒܪܳܢܽܘܬܳܐ ܗܘܳܐ ܡܰܠܶܠ ܠܕܫܳܡܰܥ ܠܶܗ:
ܘܠܳܐ ܡܶܬܒܰܠܒܠܳܐ ܕܫܰܦܺܝܪ ܫܽܘܦܪܶܗ ܡܶܢ ܬܽܘܠܕܬܳܐ ✤
ܟܰܕ ܠܗܶܒ ܫܰܝܢܳܐ ܗܘܳܐ ܘܢܶܨܒܬܳܐ ܟܽܠ ܬܽܘܠܕܬܶܗ:
ܘܠܳܐ ܐܺܝܬ ܠܶܗ ܫܽܘܦܪ̈ܳܐ ܗܘܳܐ ܡܰܟܺܝܟܳܐ ܢܺܝܚܳܐ ✤
ܗܘܳܐ ܕܝܳܢܳܐ ܠܥܳܠܡܳܐ ܘܫܰܝܢܳܐ ܘܫܳܠܶܡ ܠܰܒܪ̈ܝܳܬܶܗ:
ܘܠܶܗ ܐܰܝܟ ܕܚܰܝܠ ܗܘܳܐ ܫܰܝܢܳܐ ܘܡܰܥܕܪܳܐ ܡܰܠܶܠ ✤

Let it have fruit unto the fourth generation, like that of Leah,
And on Your account may my word, even if unattractive, be accepted.
May it bear offspring for You, Lord, with stories and homilies and songs,
So that although very ugly, through You it shall become beloved, O Beautiful One.
Leah's children made her beautiful, though she was unattractive,
So because of You may my word, which contains You, be beautiful.
May my tongue, with pangs of your love, bear You for listening,
While You cause my lips to give birth to You for those who listen.
You are the speech full of splendors for the one who hears it.
You are the voice full of Life for the one who attends to it.
You are the Word—complete Light for the one who stays close to it.
You are the Story—he who meditates upon it can find Life.
If the mind does not gaze at You, it does not become enlightened enough to speak to You.
And if the brain does not hold You in its lap, it cannot sing to You.
The soul cannot sound out Your story without Love,
Nor thoughts even hover in your presence without Your gift.
The mouth's speech and the ear's hearing are Yours.
Listening and speaking about You depend on one another for their functions.
When the soul has gazed upon You, it is enlightened to speak;
But if it has withdrawn from You, it grows dark and silence seizes it.

ܗܘܳܐ ܠܶܗ ܬܰܪܥܳܐ ܐܰܝܟ ܕܰܠܟ݂ܠܺܝܠܳܐ ܟܪܽܘܒ݂ܳܝܳܐ:
ܘܰܐܬ݂ܓ݁ܰܠܺܝ ܐܶܗܘܶܐ ܡܛܰܠܠܳܐ ܗܰܝܟܠܳܐ ܡܰܠܟܝ܀
ܟܰܕ ܚܙܳܝ ܠܐܶܠܺܝܳܐ ܒܡܰܪܟܰܒ݂ܬܳܐ ܘܣܽܘܣ̈ܘܳܬܳܐ ܕܢܽܘܪ̈ܳܢܝܳܬܳܐ:
ܘܰܒ݂ ܠܳܟ ܗܳܟܰܢܳܐ ܐܶܗܘܶܐ ܘܰܚܙܳܐ ܠܝ ܡܰܪܝܳܐ܀
ܢܶܬ݂ܒܪܶܟ ܕܰܠܟ݂ܠܳܐ ܡܶܢܳܟ ܗ̱ܘܳܐ ܠܶܗ ܒܗ ܗܳܟܰܢܳܐ ܗ̱ܘܳܐ:
ܘܶܐܬ݂ܓܰܠܝ ܐܰܝܟ ܡܰܠܟܶܗ ܕܰܢܚܰܙܶܐ ܠܝ܀
ܒܢܰܦܫܶܗ ܕܫܽܘܒܳܚ ܢܶܬ݂ܟܰܪܶܟ ܠܓܰܘ ܠܐ ܡܫܰܠܡܳܐ:
ܘܐܝܬ ܡܶܢ ܗܳܕܶܐ ܐܘܒ݂ ܢܶܬ݂ܠܺܝ ܙܒܰܢ ܡܶܫܡܰܥܬܳܐ܀
ܐܺܝܬ ܗ̱ܘ ܡܰܘܗܰܒ݂ܬܳܐ ܕܡܶܠܬܳܐ ܦܽܘܩܕ̈ܳܢܶܐ ܠܡܶܫܡܰܥ ܠܶܗ:
ܐܺܝܬ ܗ̱ܘ ܡܶܠܬܳܐ ܕܡܶܠܬܳܐ ܚܰܝ̈ܶܐ ܠܡܪܰܙܳܐ ܠܶܗ܀
ܐܺܝܬ ܗ̱ܘ ܡܰܠܟܳܐ ܕܡܰܠܟܶܗ ܢܽܘܗܪܳܐ ܠܡܶܬܦܰܩ ܠܶܗ:
ܐܺܝܬ ܗ̱ܘ ܥܰܒ݂ܕܳܐ ܕܙܰܕܩܳܐ ܒܶܗ ܚܰܝ̈ܶܐ ܡܶܫܝܢ܀
ܐܶܠܳܐ ܚܙܺܝ ܟܰܕ ܗܘܳܐ ܠܳܐ ܢܶܗܘܶܐ ܕܢܶܫܬܰܠܶܠ ܠܝ:
ܘܐܶܠܳܐ ܡܰܫܟܰܚ ܡܰܪܝܳܐ ܒܚܽܘܒܶܗ ܠܳܐ ܐܶܡܰܪ ܠܝ܀ 228
ܐܶܠܳܐ ܢܰܦܫܳܐ ܡܳܪܝܳܐ ܡܶܬܡܰܪܰܡ ܒܟܠܺܝ ܫܽܘܒ݂ܚܳܐ:
ܘܠܐ ܫܽܘܩܳܠܳܐ ܠܡܰܚܕܳܝܳܐ ܕܰܚܟ݂ܺܝܡ ܘܠܐ ܡܶܗܘܳܐ ܠܶܗ܀
ܡܶܠܬܳܐ ܕܦܽܘܡܳܐ ܘܡܶܫܡܰܥܬܳܐ ܕܐܶܕܢܳܐ ܕܡܶܠܬܳܐ ܐܰܢ̱ܬܝ:
ܙܶܕܩܳܐ ܘܩܳܠܳܐ ܒܶܟ݂ܝ ܗ̱ܘ ܣܰܓ̈ܝܳܐܶܐ ܕܒ݂ܰܡܫܰܒ݂ܚܳܢܽܘܬ݂ܶܗ܀
ܡܳܐ ܕܚܳܙܶܐ ܟܰܕ ܢܰܦܫܳܐ ܢܽܘܗܪܳܐ ܠܡܰܫܡܶܥܬܶܗ:
ܘܰܐܢ̱ܬܺܝ ܐܰܝܟ ܡܶܢܳܟ ܚܰܕ ܡܶܢܳܟ ܘܰܐܚܺܝܕ ܡܶܫܬܰܡܥܳܐ܀

The just ones whose deeds were enlightened were gazing at You,
So, too, the righteous ones whose actions in the World excelled.
With their own selves' excellence they were seeking You
To display You in glory above the cleanliness of their own ideas.
For Your sake did their thoughts become purified
So that once made clear they could see how Your beauty is without end.

II. ELIJAH—THE PERFECT ASCETIC

For Your sake did Elijah serve with chastity so that it might be
Easy for him to look and see You through purity.
He became pure so that when he bore You in his thoughts
With purity of heart, You would want to stay with him.
He polished his soul like a mirror so that he could see You in it;[182]
So that it would be crystal clear for your great image when it shines through it.
He fled from the World to find You and live with You
A good life of poverty, but one filled with Your riches.
He hated possessions so that it would be easy for him to possess You,
For one who acquires something from being with You, nothing is its equivalent.
He closed up his soul so that worry would never enter it,
So that it would be open to You when You came to dwell with him.

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[182] Read with M.

ܟܰܕ ܚܳܙܶܐ ܗ̱ܘܳܐ ܟܺܐܢܳܐ ܕܗܳܘܳܐ ܒܥܒ̈ܳܕܰܘܗ̱ܝ:
ܐܳܦ ܪ̈ܽܘܓܙܶܐ ܕܢܶܚܬ ܥܳܠܡܳܐ ܣܽܘܥܪ̈ܳܢܰܘܗ̱ܝ܀
ܟܰܕ ܚܳܙܶܐ ܗ̱ܘܳܐ ܒܡܰܣܟܢܽܘܬܳܐ ܕܡܫܰܡܫܳܢܰܘܗ̱ܝ:
ܕܢܶܚܣܽܘܢ ܥܰܠ ܢܶܦܘܬܳܐ ܕܫܽܘܡܠܳܝ̈ܰܘܗ̱ܝ܀
ܡܶܬܚܰܫܰܒ ܡܶܬܚܰܫܰܒ ܗ̱ܘܳܐ ܕܚܰܝ̈ܰܘܗ̱ܝ:
ܘܡܳܐ ܕܐܶܪܓܰܫ ܢܰܦܫܶܗ ܡܶܬܦܩܶܐ ܕܠܳܐ ܡܫܟܰܚ ܗ̱ܘ܀
ܡܶܬܚܰܫܰܒ ܡܶܢ ܐܰܠܳܗܳܐ ܒܥܰܠܘܒܽܘܬܳܐ:
ܘܗܘܳܐ ܦܩܰܕ ܠܶܗ ܕܢܶܫܢܶܐ ܢܶܦܘܩ ܡܶܢ ܕܘܟܬܳܐ܀
ܐܶܙܰܠ ܗ̱ܘܳܐ ܕܡܳܐ ܕܢܶܛܶܐ ܠܶܗ ܥܰܠ ܡܥܰܝ̈ܢܰܘܗ̱ܝ:
ܒܕܽܘܟܬܳܐ ܠܟܳܠܳܐ ܐܰܝܟ ܕܥܠܶܗ ܠܡܰܫܠܡܽܘܬܶܗ܀
ܡܪܰܕܶܦ ܠܢܰܦܫܶܗ ܐܰܝܟ ܡܚܰܝܠܳܐ ܕܟܰܕ ܚܙܳܐ ܗ̱ܘܳܐ:
ܘܰܐܘܕܺܝ ܡܦܺܝܠܳܐ ܒܪ̈ܓܠܰܘܗ̱ܝ ܩܪܳܐ ܠܶܗ ܕܢܶܬܪܶܣ ܒܶܗ܀
ܒܪܳܡ ܡܶܢ ܟܽܠܡܳܐ ܕܟܰܕ ܢܳܕܰܪ ܗ̱ܘܳܐ ܘܢܳܚܶܐ ܠܟܶܡܝ:
229 ܚܰܝ̈ܐ ܠܗܰܠܳܐ ܒܡܫܰܡܫܳܢܽܘܬܳܐ ܘܡܰܟܠܝܳܐ ܗ̱ܘܳܬ ܬܘܒ܀
ܗܳܢܳܐ ܡܣܰܝܟܳܐ ܘܗܘܳܐ ܦܳܩܶܕ ܠܶܗ ܕܟܰܕ ܢܶܣܒܳܐ ܗ̱ܘܳܐ:
ܕܐܰܝܢܳܐ ܕܡܶܢܳܐ ܠܟܶܡܝ ܡܶܢܶܗ ܠܳܐ ܥܒܳܐ ܠܟܝ܀
ܐܶܫܬܰܡܰܥ ܠܢܰܦܫܶܗ ܘܠܳܐ ܐܰܝܟ ܠܶܗ ܕܒܓܰܠܝܳܐ ܡܰܫܠܶܡ:
ܘܰܐܘܕܝ ܦܰܠܚܳܐ ܠܟܝ ܡܳܐ ܕܐܺܝܬܶܝܗ ܕܐܰܢܬܝ ܕܒܢܚܝ܀

He gave up every worldly thing
So that he would not be troubled when doing Your service.
He cast all bodily functions behind him
So that, since he sensed You, he could proceed as if with new life.
In poverty, in emptiness, and alone
He lived in a world that was not his world and not his property.
Where his treasure was, there was his heart located;
With God, whose wealth is reliable and does not pass away.
He uprooted his soul from the World with Love for God
And planted it next to Him, drinking from His fountain.
He expelled all earthly thoughts from himself
So that his heart could reside on high with God.
He had kindled the love of the Lord in his soul like a flame
So that no thought of the World would appear in it to trouble it.
At all times the Lord was before him, and on Him was he gazing,
So that he would not see the World, which leads astray whoever gazes at it.

III. ELIJAH—IN THIS WORLD BUT NOT OF IT

The narrow road of the Kingdom's house was wide open for him
For nothing was carried along with him on it that would impede him.
He traveled it by himself, without purse or bag,
For the royal road really hates excess things.
He never worried about the needs of tomorrow in this Life,
For God was his great storehouse from which he could live.
He was insensitive to the World around him as long as he was in it,
And he was not moved to perform its tasks.

ܐܫܬܦܩ ܗܘܐ ܡܢ ܦܘܠܚܢܗ ܒܠܚܘܕܝܐ:
ܘܠܐ ܢܛܪܗ̈ܝ ܡܐ ܕܩܐܡ ܗܘܐ ܥܠܠ ܐܫܬܡܠܝ܀
ܫܪܐ ܗܘܐ ܒܟܠܬܪܗ ܦܠܚܘܗܝ ܙܘܢܝܐ ܦܓܪܢܝ̈ܐ:
ܕܐܝܟ ܕܒܢܝ̈ܐ ܚܕܝܐ ܢܦܠܘܢ ܥܠܠ ܕܐܘܪܚܐ ܒܗ܀ 60
ܡܫܬܢܝܢܐܝܬ ܘܡܫܬܪܝܢܐܝܬ ܘܡܚܝܕܐܝܬ:
ܚܙܐ ܒܗ ܒܥܠܡܐ ܕܟܠܗ ܥܠܡܗ ܗܘܐ ܘܠܐ ܫܦܝܪܘܬܗ܀
ܐܝܟܐ ܕܐܝܬ ܗܘܐ ܫܡܫܬܗ ܐܡܝܢ ܫܡܫ ܗܘܐ ܠܒܗ:
ܙܝܢ ܐܠܗܐ ܕܥܡܪ ܒܫܘܪܗ ܘܠܐ ܡܫܬܚܠܦ܀
ܒܬܪ ܡܢ ܥܠܡܐ ܢܦܩܘ ܒܫܘܒܚܐ ܕܥܡ ܐܠܗܐ: 65
ܘܥܠܝܗ ܕܐܘܪܗܝ ܕܗܘܐ ܫܠܝܐ ܡܢ ܦܘܠܚܢܗ܀
ܐܘܪܚ ܦܢܘܗܝ ܥܠܠ ܢܘܦܩܝ ܐܘܪܚܝܐ:
ܕܒܠܒܠ ܢܗܘܐ ܡܕܒܪ ܠܒܗ ܥܡ ܐܠܗܐ܀
ܘܫܒܩ ܡܢܝܐ ܒܢܦܫܗ ܐܘܟܝܬ ܐܝܟ ܒܘܪܟܬܐ:
ܘܠܐ ܢܐܬܐ ܒܗ ܙܢܗ ܕܥܠܡܐ ܘܡܕܒܪ ܠܗ܀ 70
ܒܟܠܒܪ ܡܢܝܐ ܫܡܫ ܗܘܐ ܠܦܘܠܚܢܗ ܘܒܗ ܚܐܪ ܗܘܐ:
ܘܠܐ ܢܚܙܐ ܗܘܐ ܥܠܡܐ ܕܡܛܠܬܐ ܠܒܝܬܐ ܒܗ܀
ܘܚܝܐ ܗܘܐ ܠܗ ܐܘܪܚܐ ܠܫܡܝܐ ܕܒܗ ܡܣܬܩܠܐ: 230
ܘܠܐ ܕܒܪ ܗܘܐ ܒܗ ܥܠܡܐ ܡܕܡ ܕܡܥܟܒ ܠܗ܀
ܒܢܦܫܗ ܙܕܩܐ ܒܗ ܟܕ ܠܐ ܦܢܝܐ ܘܠܐ ܬܘܟܠܐ: 75
ܘܫܒܩ ܚܝܠܐ ܐܘܪܚܗ ܕܥܠܡܐ ܠܫܡܝܐ܀
ܘܡܛܠ ܡܫܬܡܠܝ ܠܐ ܣܦܩ ܗܘܐ ܒܥܠܡܐ ܚܝ̈ܐ:
ܘܐܠܗܐ ܗܘܐ ܐܚܝܕ ܒܗ ܚܝܐ ܗܘܐ܀
ܗܘܐ ܟܒܪܢܫܐ ܠܐ ܚܫܝܫܐ ܒܥܠܡܐ ܘܗܘܐ ܒܗ:
ܕܒܝܬܗ ܠܐ ܡܬܬܪܡ ܗܘܐ ܕܢܫܟܚ ܐܢܫ܀ 80

He was sensitive to and affected by the New World, and full of its Love,
And when he was "here," it was not the "here" that is in the World.
He was searching for the above,[183] and was always thinking about the above.
He lived without needs in our World, even while dwelling in it.
Bodily desire, a spring that gushes forth Death,
He seared with the fire of the Lord's Love, and it did not spring up in him.
The love of money, which is the end of idolatry, see Col 3:5
He scorned through self denial, as something hateful to him.
The luscious fruit that Eve grabbed from the tree—
He never tasted it, for that would be a way for Death to get near him.
The serpent's advice never entered his soul for him to be captured by it,
For it was closed up against all bodily pleasures.
He did not desire any of all of those things that are in Creation,
For the Lord of Creation was found in his desire and in his thoughts.
He never looked at that Tree that gives Death Gen 3
So that he would not desire the needless things that would be deadly to him.
The Fig did not give him its leaves to cover himself, Gen 3:7
For the illustrious chaste man did not expose himself to hated desire.
He was not subjected to the decree from which Adam died,
For no violation of a commandment, for that is what is deadly, ever touched him.
In his person he kept that spiritual law,
Until he became[184] immortal in the Life he loved.

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[183] Var. M: "the beyond."

[184] Read with M—Var. B: "would become."

ܒܥܳܠܥܳܠܳܐ ܚܰܕܬܳܐ ܪܓܺܝܫ ܗ̱ܘܳܐ ܘܰܫܡܺܫ ܘܰܡܠܶܐ ܫܽܘܒܚܶܗ:
ܘܟܰܕ ܗܘܳܐ ܗܳܘܪܳܐ ܠܰܗ ܗܳܘܪܳܐ ܗ̱ܘܳܐ ܕܒܥܳܠܥܳܠܳܐ ܗ̱ܘܳܐ܀
ܒܢܶܟܠ ܟܳܢܶܐ ܗ̱ܘܳܐ ܘܦܽܠܚܘܢ ܕܒܢܶܟܠ ܡܬܰܪܥܳܐ ܗ̱ܘܳܐ:
ܘܥܶܡ ܐܶܠܺܝܫܳܥ ܚܰܫ ܗ̱ܘܳܐ ܒܥܳܠܥܳܠܶܡ ܟܰܕ ܒܳܥܶܪ ܒܶܗ܀
ܒܪܶܓܠ ܦܰܓܪܳܐ ܕܐܶܠܺܝܫܳܥ ܡܫܺܝܚܳܐ ܕܓܶܫܡܳܐ ܡܰܘܬܳܐ:
ܒܚܶܙܘܳܐ ܕܫܽܘܒܚܶܗ ܕܡܳܪܝܳܐ ܒܗܽܘܢ ܗ̱ܘܳܐ ܘܠܳܐ ܢܶܒܠܰܥ ܒܶܗ܀
ܒܢܶܫܩܰܬ ܦܽܘܡܳܐ ܕܐܶܠܺܝܫܳܥ ܫܡܰܝܳܐ ܕܦܰܠܓܽܘܬܳܐ:
ܡܣܰܩܘܬܳܐ ܒܳܥܶܐ ܗ̱ܘܳܐ ܠܶܗ ܒܰܪܳܐ ܫܰܝܢܳܐ ܠܶܗ܀
ܠܦܰܐܪܳܐ ܪܓܺܝܓܳܐ ܕܡܶܬܦܰܠܶܓ ܚܙܳܐ ܡܶܢ ܐܰܠܺܝܳܐ:
ܡܰܠܶܐ ܠܳܐ ܫܳܒܩܶܗ ܕܢܶܗܘܶܐ ܐܳܪܳܐ ܠܡܰܘܬܳܐ ܙܳܕܽܘܩܝܶܗ܀
ܡܰܠܟܶܗ ܕܫܽܘܠܳܐ ܠܢܰܦܫܶܗ ܠܳܐ ܟܳܠܶܐ ܢܶܚܙܶܐ ܒܶܗ:
ܕܐܰܚܕܳܐ ܗ̱ܘܳܬ ܡܶܢ ܟܽܠ ܦܽܘܪܢܶܣ ܦܰܓܪܳܢܳܝܳܐ܀
231 ܠܳܐ ܪܳܓ ܩܕܳܡ ܡܶܢ ܟܽܠ ܐܰܝܟ ܕܐܰܝܟ ܒܰܪܢܳܫܳܐ:
ܘܡܪܳܐ ܒܪܶܓܠܳܐ ܫܰܡܶܫ ܗ̱ܘܳܐ ܒܪܶܓܠܶܗ ܘܒܫܽܘܡܳܠܳܝܗ̱ܘܢ܀
ܠܳܐ ܚܳܪ ܩܕܳܡܰܝܗ̱ܘܢ ܒܥܳܘ ܐܰܝܟܳܐ ܕܫܽܘܒ ܡܰܘܬܳܐ:
ܘܠܳܐ ܪܳܓ ܗ̱ܘܳܐ ܠܡܰܘܬܳܐ ܕܡܶܬܩܰܪܶܒ ܠܶܗ܀
ܠܳܐ ܫܘܰܠ ܠܶܗ ܬܬܳܐ ܠܦܰܓܪܳܐ ܢܰܦܫܳܐ ܢܰܦܫܶܗ:
ܘܠܳܐ ܐܰܦܪܶܫ ܒܪܶܓܠܳܐ ܫܰܡܠܳܐ ܒܡܰܘܠܳܐ ܕܢܺܚ܀
ܠܳܐ ܐܶܬܛܰܥܰܢ ܠܓܰܪܳܙ ܕܚܳܐ ܕܫܰܒܶܩ ܒܶܗ ܐܳܕܳܡ:
ܘܠܳܐ ܫܰܠܶܛ ܗ̱ܘܳܐ ܒܶܗ ܒܥܶܪ ܦܽܘܩܕܳܢܳܐ ܕܡܽܘܬܳܐ ܡܰܛܠ܀
ܡܛܳܪ ܒܫܽܘܡܳܠܶܗ ܗܽܘ ܢܳܡܽܘܣܳܐ ܕܰܗܘܳܢܳܐ:
ܒܪܡܳܐ ܕܢܶܗܘܶܐ ܠܳܐ ܡܰܘܬܳܐ ܒܫܶܢܬܳܐ ܕܪܶܡܫ܀

IV. WITH LOVE I SHALL REVEAL HOW ELIJAH'S SPLENDORS ENABLED HIS ASCENSION

Proof that Elijah, he of the amazing actions, possessed many splendors
Is sufficiently shown by the fact that, because of his splendors, he did not even die.
That flaming chariot of fire in which he was raised up
Shows the World how perfect were his inner splendors.
The Fire that came down to the ground after him in which he was to ascend,
Shows how fervent was his love for the Life on high.
His road that ran between the coals of the flame
Can teach that he was fiery in his action.
For this one is a sea of splendors, a treasury of words,
A treasure of stories, exceptional in his actions, praised for deeds.
A perfect one, always pious, who constantly demands of me again
That his marvelous story be told to the listeners.
But by what and how can his great story be told through me?
For my mouth is too small to spew out his splendors in all their detail.
With Love, which is like a tongue of flame,
Let his story speak, for it/he,[185] too, was taken up in fire.
If Love had not excited me about his accomplishments,
The awesomeness of his tale would have made me afraid of approaching it.

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[185] The antecedent could be "love," "story," or Elijah. Note that the verbal root of "love" means "heat" in Syriac.

ܕܟܝܐ ܫܘܦܪ̈ܝܢ ܐܝܟ ܠܐܒܝܐ ܠܐܒܘܗ ܕܘܒܪ̈ܐ:
ܫܦܝܐ ܕܐܫܦܪ ܗܘ ܕܐܦܠܐ ܫܒܩ ܫܟܠܠ ܫܘܦܪ̈ܗܘܢ܀
105 ܗܘ ܡܪܟܒܬܐ ܫܡܝܢܝܬܐ ܕܗܘܐ ܕܐܫܬܠܡܬ ܒܗ:
ܡܫܝܚܐ ܠܟܠܝܠܐ ܕܟܝܐ ܠܒܫ ܗ̱ܘܐ ܒܫܘܦܪ̈ܐ ܕܠܒܘܫܗ܀
ܢܘܪܐ ܕܢܚܬܬ ܒܥܘܒܗ ܠܐܪܥܐ ܕܬܐܟܠܐ ܒܗ:
ܡܫܝܚܐ ܕܟܝܐ ܙܐܚ ܗ̱ܘܐ ܫܘܒܚܗ ܒܥܝܢ̈ܐ ܕܟܠܠ܀
ܐܘܪܚܗ ܕܪܗܛ ܒܝܢܬ ܠܥܘܡܪ̈ܐ ܕܡܠܟܘܬܐ:
110 ܡܪܝܐ ܕܐܠܦ ܕܢܘܪܢܐ ܗ̱ܘܐ ܠܟܘܟ̈ܒܐܘ܀
ܗܘ ܕܝܢ ܗܘܝܐ ܢܩܝܐ ܕܫܘܦܪ̈ܐ ܥܠܝܐ ܕܡܠܐܟ̈ܐ:
ܫܡܝܢܬܐ ܕܡܪ̈ܟܒܐ ܪܘܡ ܪܘܟܒ̈ܐ ܡܟܝܣ ܫܘܒܚܢܝܐ܀
232 ܠܫܡܝܐ ܕܟܠܗܘܢ ܢܗܝܪܐ ܕܟܠܝܠܗ ܐܘܦ ܐܚܒ ܠܢ:
ܘܐܘܦ ܢܫܬܟܠܠ ܡܢܗ ܒܛܘܪܐ ܙܝܢ ܡܫܡܫܢܐ܀
115 ܘܟܠܗܘܢ ܘܐܝܟ ܡܫܬܟܠܠ ܟܢ ܡܠܐܟܗ ܙܟܐ:
ܘܕܒܘܪ ܗ̱ܘ ܦܘܡܗ ܕܝܗܒ ܫܘܦܪ̈ܗܘܢ ܠܡܫܡܫܢܘܬܗܘܢ܀
ܒܢܘܪܐ ܕܐܠܗܘܬܗ ܐܝܟ ܠܒܝܫܐ ܕܡܠܟܘܬܐ:
ܢܟܠܠ ܡܢܗ ܘܐܦ ܗܘ ܒܢܘܪܐ ܐܬܟܠܠ ܗ̱ܘܐ܀
ܟܠܗ ܢܘܪܐ ܠܐ ܡܣܬܝܒܪ ܟܢ ܟܠܠ ܢܫܩܘܗ̱ܝ:
120 ܪ̈ܘܚܐ ܕܡܠܐܟܘܗ ܡܫܡܫܝܢ ܗ̱ܘܘ ܠܗ ܘܠܐ ܐܡܪܘܟ ܠܗ܀

Thus shall love excite you, too, to receptivity,
For the one who listens carefully is the one who derives a benefit[186] from it.

V. THE UNKNOWN EARLY ACCOMPLISHMENT'S OF ELIJAH

Let us speak, now, about the ascension of that splendid man
And about the shining chariot that came down to Earth after him:
125 About the bodily being who deserved to dwell with those made of spirit,
About the one made of dust who did not return to the ground to become dust,
About the inferior being who elevated his way to the superior ones,
About the one of our kind who left us and joined the angels,
About the wonder that seized the World, when the supernal beings
130 Took one away from its bosom to be with them in their assemblies,
About the splendor-filled ascension of that exceptional one—
The story moved in me to be told to the listeners.
Therefore it is proper for us to examine the reason for this journey,
How, why, and through what did it run from the beginning?
135 For him who is concerned with profitable learning
An examination motivated by discernment is precious.
It is necessary for us to ask: By what kind of life did Elijah reach
The supreme level of perfection that he achieved?

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[186] Read with M. here.

ܗܘܢ ܘܒܠܥܗܘܢ ܫܘܒܐ ܡܫܓܪܢܝ ܠܡܫܡܫܢܗ:
ܕܒܗ ܗ̱ܘ ܫܘܚܠܦ ܐܚܝܐ ܕܫܘܚܠܦ ܦܪܘܫܘܬܗ܀
ܬܐܡܪ ܡܫܬܐܠ ܥܠ ܡܫܡܫܢܗ ܕܗܘ ܫܦܝܪܐ:
ܘܥܠ ܡܪܟܒܬܐ ܕܢܘܪܐ ܕܢܣܒܬܐ ܒܪܘܡܗ ܠܐܘܪܚܐ܀
125 ܥܠ ܦܓܪܐ ܕܡܘܬܐ ܕܢܥܒܪ ܥܡ ܪ̈ܘܚܢܐ:
ܥܠ ܥܢܢܐ ܕܠܐ ܗܦܟ ܠܐܘܪܚܐ ܕܗܘܐ ܥܦܪܐ܀
ܥܠ ܐܠܝܐ ܕܐܪܟܒ ܐܘܪܚܗ ܙܝܢ ܥܢ̈ܢܐ:
ܥܠ ܒܪ ܐܢܫ ܕܡܝܬ ܘܣܠܩ ܥܡ ܡܠܐܟ̈ܐ܀
ܥܠ ܫܘܪܐ ܕܐܬܒܪ ܠܐܘܪܚܐ ܕܢܦܩ ܡܢ ܓܘܦܗ:
130 ܣܠܩ ܒܥܠܥܠܐ ܕܢܘܪܐ ܒܡܪܗܘܢ ܟܠܗ ܟܣܝܬܗܘܢ܀
ܥܠ ܡܫܡܫܢܗ ܡܟܠܠ ܗܘܦܟ̈ܐ ܕܗܘ ܢܒܝܐ:
ܐܝܟ ܟܕ ܡܐܡܪܐ ܙܝܢ ܫܘܦܪ̈ܐ ܠܡܫܡܫܢܘܬܗ܀
233 ܡܕܝܢ ܝܘܡ ܢܒܝܐ ܠܐܠܗܗ ܘܐܘܪܚܐ ܗܘܐ:
ܕܐܡܝ ܘܒܠܥܗܘܢ ܘܒܥܗܘܢ ܘܗܠܟ ܡܢ ܫܘܪܝܐ܀
135 ܡܢ ܕܒܛܠ ܠܗ ܥܠ ܡܫܒܚܐ ܡܠܐ ܡܘܬܪܬܐ:
ܡܛܝܒܐ ܗ̱ܘ ܠܗ ܒܒܠܐ ܕܢܚܐ ܡܢ ܦܘܪܫܢܐ܀
ܗܟܐ ܗ̱ܘ ܢܒܝܐ ܕܐܬܠܒܫ ܚ̈ܝܐ ܡܫܚܐ ܠܥܠܡܐ:
ܒܗܘܢܐ ܪܘܡܐ ܕܚܣܝܢܘܬܐ ܕܐܬܝܗܒ ܠܗ܀

Let us look at him to see how many righteous journeys
He had in the World so that he was able to attain such greatness.
How many unknown struggles did he engage in, achieve victory, and emerge from
So that this crown of the New Life came to him?
How many trials and battles encountered him in the evil World
Until he transcended the place of death and was free of it?
How many traps did he see hidden on the World's way
And leap over with great effort until he succeeded?
How many storms troubled his ship on the mortal Sea
Until he finally reached the haven of the immortals?
How much did he struggle with the Ruler who guards the air Eph 2:2
And how many victories did he experience before becoming famous?
How many unknown battles with demons happened to him
From all of which he emerged as accomplished victor?

VI. A LIST OF THE SPIRITUAL FLAWS ELIJAH HAD AVOIDED

You shall not only hear about the matter of his ascension,
But rather of those splendid things he went through before he ascended.
The reason he ascended is that he was splendid in his accomplishments.
For it is not because he ascended that he appears splendid to the one who looks at him.
Had there been any flaw in his spiritual beauty,
Justice would have seen his blemish and not have raised him up.
Had there been any foulness in his Soul in any way,
Had Sin ever come to afflict his body,

ܢܶܫܬܰܐܠܳܐ ܒܶܗ ܕܰܡܥܳܐ ܬ̈ܰܘܗܶܐ ܕܪ̈ܽܘܫܥܳܬܳܐ:
ܘܗܰܘ ܠܶܗ ܒܥܶܠܕܒܳܒܳܐ ܘܡܶܢ ܐܺܝܙܰܒܶܠ ܠܗܳܝ ܪܕܽܘܦܝܳܐ܀
ܠܥܰܡܳܐ ܕܰܪ̈ܶܐ ܥܰܡ̈ܡܶܐ ܣܢܶܐ ܗ݈ܘܳܐ ܘܰܪܓܳܐ ܘܰܫܠܶܦ:
ܘܡܶܢ ܐܶܠܳܐ ܠܶܗ ܗܘܳܐ ܡܟܺܠܳܐ ܕܡܰ̈ܝܳܐ ܡܰܛܪ̈ܶܐ܀
ܥܰܡܳܐ ܐܽܘܪ̈ܚܳܬܳܐ ܘܫܽܘܩ̈ܶܐ ܦܫܰܛܘ ܒܶܗ ܒܥܶܠܕܒܳܒܳܐ ܥܰܡܳܐ:
ܘܗܳܝܕܶܝܢ ܥܒܰܕܘ ܠܐܳܪܳܐ ܕܡܰܘܬܳܐ ܘܰܐܦܩܽܘܗܝ ܡܶܢܶܗ܀
ܠܥܰܡܳܐ ܦܰ̈ܢܝܳܐ ܒܐܳܘܪܫܶܗ ܕܠܥܰܡܳܐ ܚܙܳܐ ܕܬܶܬܚܰܢܰܢ:
ܘܰܒܥܳܐ ܐܶܢܽܘܢ ܒܥܶܠܠܳܐ ܕܰܠܝܳܐ ܘܡܶܢ ܐܺܝܪܰܚ܀
ܥܰܡܳܐ ܩܫܺܝܬ̈ܳܐ ܢܽܘܪܳܗ ܠܐܳܟܠܶܗ ܒܥܰܡܳܐ ܥܰܡܠܳܐ:
ܘܗܳܝܕܶܝܢ ܥܳܒܶܕ ܠܗܽܘܢ ܠܥܰܡܳܐ ܘܠܳܐ ܡܬܩܰܢܳܐ܀
ܥܰܡܳܐ ܐܶܬܬܰܠܶܡ ܥܰܡ ܡܰܠܟܳܐ ܕܢܶܗܘܶܐ ܐܳܦ:
ܘܥܰܡܳܐ ܪܽܘܫܥܳܐ ܐܶܬܢܰܟܰܦ ܗ݈ܘܳܐ ܘܡܶܢ ܐܶܣܬܰܠܰܩ ܡܶܢܶܗ܀
ܥܰܡܳܐ ܗܳܢܳܐ ܕܦܫܰܛܘ ܒܶܗ ܘܠܳܐ ܡܬܢܰܝܰܚ:
ܘܥܰܠܶܙ ܐܳܪܳܐ ܒܥܶܠܳܬܗܽܘܢ ܥܰܡܳܐ ܗܘܳܐ ܢܳܛܽܘܪܳܐ܀
234 ܠܶܗ ܗܽܘ ܕܰܫܡܰܥ ܐܶܢܳܫ ܠܡܶܠܬܶܗ ܗܳܐ ܕܫܳܡܰܥ ܐܺܝܟ:
ܐܶܠܳܐ ܕܰܒܠܳܥܶܝܢ ܫܽܘܦܪ̈ܶܐ ܩܳܡ ܗ݈ܘܳܐ ܘܡܶܢ ܐܶܫܬܰܠܶܚ܀
ܢܰܦܠܳܐ ܕܫܳܡܰܥ ܗܳܝ ܗܽܘ ܕܶܐܡܰܪ ܠܥܰܒܕܰܘܗܝ:
ܠܶܗ ܓܶܝܪ ܡܰܛܠܳܐ ܕܫܳܡܰܥ ܡܰܐܡܰܪ ܠܰܥܒܕܳܐ ܒܶܗ܀
ܠܳܐ ܐܺܝܬ ܗ݈ܘܳܐ ܡܽܘܡܳܐ ܒܦܰܓܪܶܗ ܘܫܽܘܢܳܝܳܐ:
ܚܙܳܐ ܗ݈ܘܳܐ ܠܶܗ ܩܰܠܝܳܐ ܠܡܶܫܬܰܘܬܶܗ ܘܠܳܐ ܡܫܰܫ ܠܶܗ܀
ܠܳܐ ܐܺܝܬ ܗ݈ܘܳܐ ܪܳܙܳܐ ܒܢܰܦܫܶܗ ܒܥܶܕ ܡܶܢ ܐܶܢܳܫܺܝܢ:
ܠܳܐ ܡܶܠܬܳܐ ܗ݈ܘܳܐ ܣܰܥܪܳܐ ܕܢܶܗܪܳܐ ܠܦܰܓܪܶܗ ܡܫܰܠܡܳܢ܀

Had any injury or diminishment ever happened to him,
Had a single death-producing thought ever come upon him,
Had he ever been seized by any imperfect word,
Had any worldly event ever troubled him,
Had any of the traps of the desires ever caught him,
Had his look ever strayed with desire toward material things,
Had any sin ever gotten its teeth into him, as is usual,
Had any of the lustful[187] passions ever bitten him,
Had he ever had any of the physical blemishes,
Had any of his faculties ever fallen away from God,
Had his mind ever descended to dwell in the World,
He would have stayed behind and not ascended whither he ascended.
Since he was outstanding, beautiful, pious, and without blemish,
He was elevated to the place where blemishes do not enter.

VII. HOW ELIJAH'S EARLY LIFE WAS TOTALLY RIGHTEOUS

Would, then, that I had the opportunity to recount his splendors
From his youth: in what kind of life he was raised.
Would, then, that Scripture had helped me view him and see him
In his youth, how exceptionally holy he was.
But his supreme, spiritual beauty has been hidden from me,
Of how he began running his course toward God.
Scripture here has told the World his story only
From where he held back the rain and dew because of Ahab. 1 Kgs 17:1

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[187] Var. M: "bodily."

ܐܠܘ ܦܠܓ ܒܗ ܚܕ ܦܘܠܓܐ ܐܘ ܬܘܪܐ:
ܐܠܘ ܕܠܐ ܒܗ ܫܘܡܠܐ ܚܕ ܕܡܘܒܠ ܡܘܬܐ܀
ܐܠܘ ܐܬܝܠܕ ܒܚܕܐ ܡܥܠܬܐ ܘܠܐ ܡܦܩܢܐ:
ܐܠܘ ܕܘܒܪܗ ܚܕ ܦܘܪܫܢܐ ܠܥܠܡܝܢܐ܀
ܐܠܘ ܪܘܚܗ ܚܕ ܡܢ ܦܢܝܐ ܕܬܪܥܝܬܐ:
ܐܠܘ ܠܐ ܗܘܐ ܚܙܬܗ ܒܪܥܝܢܐ ܟܠܐ ܙܒܢܬܐ܀
ܐܠܘ ܥܒܕ ܒܗ ܚܝܠܬܐ ܢܒܝܘ ܐܝܟ ܕܥܒܕ:
ܐܠܘ ܢܒܠܗ ܚܕ ܡܢ ܚܝܐ ܕܬܪܥܝܬܐ܀
ܐܠܘ ܗܘܐ ܒܗ ܚܕ ܡܢ ܡܘܬܐ ܦܓܪܢܝܐ:
ܐܠܘ ܢܦܠ ܗܘܐ ܚܕ ܡܢ ܪܘܚܬܗܘܢ ܡܢ ܐܠܗܐ܀
ܐܠܘ ܢܣܒ ܗܘܐ ܡܘܬܗ ܒܟܢܘܫܝܐ ܘܩܒܪ ܒܗ:
ܦܠܛ ܗܘܐ ܠܗ ܘܠܐܝܟܐ ܕܢܦܠܛ ܠܐ ܝܕܥ ܗܘܐ܀
ܟܠܐ ܕܗܘܐ ܗܘܐ ܡܦܩܢ ܘܢܦܫܐ ܘܚܝܠ ܒܗ ܡܘܬܐ: 235
ܐܬܟܠܝ ܗܘܐ ܠܐܬܪܐ ܕܡܘܬܐ ܠܐ ܢܬܟܠܡ ܒܗ܀
ܟܕ ܕܝܢ ܡܛܐ ܠܗ ܐܬܐ ܠܡܥܒܕܗ ܐܬܐ ܡܘܦܬܪܘܗܝ:
ܟܕ ܠܥܡܘܕܗ ܕܓܠܝܐ ܚܝܐ ܐܬܪܐ ܗܘܐ܀
ܟܕ ܕܝܢ ܡܛܐ ܠܗ ܠܥܠܠܐ ܐܝܟܐ ܐܝܟ ܘܐܬܚܡܘܗܝ:
ܒܠܡܘܬܗ ܚܝܐ ܢܦܩ ܗܘܐ ܒܫܝܦܘܬܐ܀
ܡܢܫܩ ܗܘܐ ܠܗ ܡܘܬܗ ܪܡܐ ܘܙܘܝܚܐ:
ܘܐܝܟ ܡܢ ܒܪܘܚܐ ܘܐܬܦܢܝܗ ܪܝܫ ܐܠܗܐ܀
ܫܠܝܐ ܡܢܗ ܗܘܟܐ ܚܝܢ ܟܢܘܫܝܐ ܟܠܗܘܢ:
ܐܝܟܐ ܕܟܠܐ ܡܘܬܐ ܘܠܐ ܡܬܟܠܐܝܢ܀

Up to here his righteous course is hidden,
As well as the beauty of his course and the excellence of his chastity.
Only from that point forward did Scripture begin to relate his story.
How with a single word he bound up the heavens due to Ahab's sin.
Imagine, now, before this great deed,
How many missions and toils he had for God.
Scripture is silent about his accomplishments
Because they were so superb and it was unable to speak of them.
Since from his youth he undertook a great life-course
With labors that even overwhelm Nature, to the point that it is unable to bear them.
As soon as he was able to distinguish between Good and Evil,
He began with the Good, and Evil never subdued him.
And as soon as he understood the World, he abandoned it, so as not to be a part of it,
And loved the wilderness and the solitary habitation of the mountains.
And from the time he felt that there is Another World belonging to God,
Thither he directed his course to reach.
As soon as he saw of this World that it is only transitory,
He did not demean himself to its business or its work.
As soon as he heard that this place was not his place,
He loved it no more, nor did he wish to be anywhere near its doings.
And from the time he learned that there is Another Life belonging to God,
He tried to inherit it through great labors.
As soon as he became aware that Adam had died through violation of a commandment
He never again turned away from the spiritual Law.

ܒܙܒܢܐ ܠܡܪܘܒܐ ܩܛܝܢܐ ܗ̱ܘ̣ ܐܘܪܚܐ ܕܙܕܝܩܘܬܗ:
ܘܩܘܦܪܐ ܕܙܘܗܪܗ ܘܡܫܡܠܝܘܬܐ ܕܒܬܘܠܘܬܗ܀
185 ܡܢ ܗܘ ܡܛܠ ܥܢܝ ܡܠܟܐ ܕܢܠܦܢ ܥܒܕܗ:
ܕܚܝܐ ܡܫܬܠܛܐ ܐܦܢ ܠܫܡܝܐ ܒܣܘܠܗ ܕܐܚܝܕ܀
ܢܦܩ ܐܝܟ ܗܢܐ ܕܨܝܕ ܗ̱ܘܐ ܒܚܕ ܪܓܠܐ:
ܒܚܝܐ ܦܓܪܢܝܐ ܘܡܝܬܘܬܐ ܗܘܘ ܠܗ ܪܡܙ ܠܐܠܗܐ܀
ܘܡܬܥܠܡܢܐ ܡܥܒܪ ܡܠܟܐ ܥܠ ܪܘܚܢܘܗܝ:
190 ܘܙܟܝ ܗ̱ܘܐ ܠܗ ܘܠܐ ܡܣܦܩ ܗ̱ܘܐ ܢܟܠ ܐܢܘܢ܀
ܡܛܠ ܕܥܒܕ ܡܢ ܠܓܘܗ ܫܘܪܐ ܪܒܐ:
ܒܥܩܠܐ ܕܩܡ ܐܦ ܠܚܝܝܐ ܢܬܒܪ ܐܢܘܢ܀
236
ܘܡܣܓܐ ܕܙܟܐ ܚܝܠܗ ܠܓܠܠܐ ܠܚܣܝܠܐ ܡܢܐ ܗ̱ܘ̣:
ܒܓܠܠܐ ܥܢܝ ܘܠܐ ܡܣܬܦܩܐ ܗ̱ܘܐ ܚܣܝܠܐ ܡܫܬܠܛܘܢ܀
195 ܘܡܣܓܐ ܕܟܒܫܗ ܠܓܠܓܠܐ ܥܡܠܗ ܕܠܐ ܢܗܘܐ ܒܗ:
ܩܘܕܡ ܚܘܪܒܐ ܘܡܘܬܪܐ ܕܗܘܝܐ ܬܚܝܬܝܬܐ܀
ܘܡܢ ܟܕ ܐܙܠ ܕܢܫܡܫܗ ܐܚܪܢܐ ܐܝܟ ܠܐܠܗܐ:
ܠܒܥܠܡ ܣܡ ܗ̱ܘܐ ܒܢܘܗܝ ܐܦܘܗܝ ܢܫܩܘܢܗ ܠܗ܀
ܡܚܝܐ ܕܚܙܐ ܒܗ ܒܒܥܠܡܐ ܗܢܐ ܕܡܥܒܪ ܥܒܪ:
200 ܠܐ ܐܬܬܢܝܚ ܠܐ ܒܚܝܘܗܝ ܘܠܐ ܒܡܘܬܗ܀
ܡܚܝܐ ܕܡܫܟܚ ܕܗܢܐ ܐܬܪܐ ܠܗ ܐܬܪܗ ܗ̱ܘܐ:
ܐܦ ܠܐ ܢܦܫܗ ܘܠܐ ܪܓܐ ܕܢܐܟܘܠ ܠܡܥܒܕܢܘܬܗ܀
ܡܢ ܟܕ ܢܦܩ ܕܢܫܡܫ ܐܚܪܢܐ ܐܝܟ ܠܐܠܗܐ:
ܒܥܩܠܐ ܙܘܪܐ ܠܟܠܗܘܢ ܟܠܐ ܗ̱ܘܐ ܕܢܐܬܐ ܐܢܘܢ܀
205 ܡܚܝܐ ܕܐܙܠ ܕܐܝܟ ܒܒܥܪ ܦܘܩܕܢܐ ܡܚܝܠ:
ܐܦ ܠܐ ܐܬܚܙܝ ܡܢ ܢܦܫܐ ܕܚܝܢܐ܀

He recognized in Nature that if he did not sin, he would not die
And feared to sin so that he would not become fruit for Death. Rom 7:5; Compare Prov. 18:21
From the time he knew what Death is and what Life is,
210 He would struggle for the sake of acquiring Life.

VIII. THE MEANING OF "THE LORD BEFORE WHOM I STAND"

From his first emergence, he grew spiritually
Until he reached that level higher than all.
He looked upon God, and as soon as he learned how beautiful He was,
He never again dropped his sight from Him to see anything else.
215 He did not demean himself to walk the course of the merely righteous,
So that he could gloriously travel that one of perfection beyond the World.[188]
He fled from intercourse and copulation, because he felt
That such a course in the World binds the one who travels it.

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[188] As elsewhere, Jacob undoubtedly has in mind the distinction between the merely "upright" and the "perfect" ones characteristic of the Liber Graduum and Philoxenus.

ܚܙܳܐ ܟܰܦܢܳܐ ܕܰܐܪܡܰܠܬܳܐ ܚܶܛܳܐ ܠܳܐ ܩܳܢܝܳܐ ܗܘܳܬ:
ܘܶܐܙܰܠ ܗܘܳܐ ܕܢܶܚܙܶܐ ܕܩܳܐܪܳܐ ܠܡܰܘܬܳܐ ܠܳܐ ܢܶܗܘܶܐ ܗܘܳܐ܀
ܡܶܢ ܟܰܕ ܐܶܙܰܠ ܕܰܚܙܳܗ̇ ܡܰܘܬܳܐ ܘܟܰܦܢܳܐ ܫܢܬܳܐ:
ܡܶܛܽܠ ܫܢܬܳܐ ܡܫܰܠܛܳܐ ܗܘܳܬ ܕܢܶܡܢܳܐ ܐܢܽܘܢ܀
ܡܶܢ ܡܰܬܚܰܫܒܳܢܽܘܬܗ ܒܠܶܒܶܗ ܪܒܳܐ ܗܘܳܐ ܘܰܡܫܰܠܛܶܗ:
ܟܐܒܳܐ ܕܟܰܦܢܳܐ ܠܥܽܘܕܪܳܐ ܡܫܰܘܚܠܦܳܐ ܕܪܰܒܳܐ ܡܶܢ ܟܽܠ܀
ܡܶܢ ܓܰܠܝܳܐ ܘܟܶܣܝܳܐ ܕܢܰܦܩܶܗ ܕܟܝܳܢܳܐ ܢܛܰܪ:
237 ܚܙܳܐܘ ܡܶܢܶܗ ܛܽܘܒ ܠܳܐ ܐܝܟ ܢܒܝܳܐ ܡܶܕܶܡ܀
ܕܢܶܟܠܶܐ ܗܘܳܐ ܟܰܕܳܘܪܝܳܐ ܕܰܡܢܳܐ ܠܳܐ ܐܶܬܬܰܚܣܰܪ:
ܘܒܣܘܥܪܢܽܘܬܳܐ ܠܟܽܠ ܡܶܢ ܥܳܠܡܳܐ ܙܪܳܐ ܐܰܘܫܛܳܗ̇܀
ܒܪܰܡ ܡܶܢ ܢܰܦܩܳܐ ܘܡܶܢ ܐܽܘܟܠܳܐ ܟܽܠ ܕܐܶܬܚܫܰܚ ܗܘܳܐ:
ܘܗܘܳܐ ܐܽܘܪܚܳܐ ܒܥܳܠܡܳܐ ܐܚܪܢܳܐ ܠܟܽܘܪܳܐ ܒܶܗ܀

With a passionless chastity similar to that of the watcher-angels[189]
220 Did he serve God, so as not to be disturbed when he served Him.
He traveled that road upon which Gabriel's cohort goes,
Without copulation, in order to be like the ranks on high.
He also acquired a solitariness like that of the Seraphim in holiness
So that he would be able to serve without care.
225 He stood before God with an unfailing knowledge
And never let his gaze drop from Him in any way.
And because of this, "as the Lord lives before whom I stand" 1 Kgs 17:1, 18:15; 2 Kgs 3:14, 5:16
Was in his mouth whenever he would command something to happen.
A pristine position, with untroubled, supreme knowledge,
230 With an alert heart that would not be defeated by[190] earthly things,
With a mind looking warmly at divinity
Sweetened by it, nourished by it, and fattened up by it,

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[189] That man (in particular the clergy) should match the angels (and in particular the ܥܝܪ̈ܐ as opposed to just the angels in general) in chastity is a common early motif. See already Aphrahat 6:19 [=p. 133 line 5], for example: ܪܚܡ ܒܬܘܠܘܬܐ. ܡܢܬܐ ܫܡܝܢܝܬܐ. ܫܘܬܦܘܬܐ ܕܥܝܪ̈ܐ ܕܫܡܝܐ., "love chastity, the heavenly lot, the intercourse of the Watchers of Heaven." The fundamental concept, of course, already is found in the Gospels: Matt 22:30, Mark 12:25. Jacob deals with the issue extensively in his *mimro* on "Chastity, harlotry, and the intercourse of the Just" [in Overbeck, *S. Ephraemi Syri, Rabulae Episcopi Edesseni, Balaei aliorumque opera selecta : e codicibus Syriacis manuscripts in Museo Britannico et Bibliotheca Bodleiana asservatis.* (Oxford, Clarendon, 1865, now available in the Bedjan reprint edition vol. VI, 833ff.); see S. Brock, "Early Syrian Asceticism," *Numen* 20(1973): 6 n. 16.

[190] Var. M: "be troubled by." The repeated context of "seeing" in these lines, however, suggests rather the simple emendation "that would not gaze upon earthly things," i.e., ܚܐܪ.

ܒܥܠܥܘܠܐ ܠܐ ܚܫܘܫܬܐ ܘܡܥܒܪܢܐ ܒܢܗܪܐ:
220 ܦܪܚ ܠܐܠܗܐ ܘܠܐ ܢܬܝܕܥ ܡܐ ܕܦܪܚ ܠܗ ⁘
ܒܗܕܐ ܐܘܪܚܐ ܕܡܗܠܟܝܢ ܒܗ ܕܟܠ ܓܒܝ̈ܠܐ:
ܘܠܐ ܐܘܒܠܐ ܗܕܐ ܕܢܬܕܒܪܢܐ ܒܡܝ̈ܬܐ ܕܒܠܝ̈ܠܐ ⁘
ܚܕܝܘܬܐ ܕܐܝܟ ܠܟܗ̈ܢܐ ܒܩܕܝܫܘܬܐ:
ܡܢܐ ܗܘܐ ܐܦ ܗܘ ܕܢܗܘܐ ܡܫܡܫ ܟܕ ܠܐ ܡܐܬ ⁘
225 ܩܕܡ ܟܠܗܘܐ ܡܢ ܥܡܕܬܐ ܘܠܐ ܡܬܠܒܢܐ:
ܘܠܐ ܡܕܡ ܐܘܟܝ ܣܢܪܗ ܡܢܗ ܚܣܝܪ ܡܢ ܐܘܣܝܡ ⁘
ܘܡܬܓܠܝܢܐ ܚܝ ܗܘ ܡܪܝܐ ܕܡܫܡܫ ܩܕܡܘܗܝ:
ܐܝܟ ܗܘܐ ܒܦܘܡܗ ܡܠܐ ܕܦܩܕ ܗܘܐ ܕܢܗܘܐ ܩܕܝܡ ⁘
ܩܘܡܐ ܪܡܐ ܒܡܕܒܪܐ ܙܩܦ ܘܠܐ ܙܘܥܐ:
230 ܒܥܓܠܐ ܕܢܘܪܐ ܘܒܡܪܟܒܬܐ ܠܐ ܡܠܟ ܗܘܐ ⁘
ܒܪܘܚܐ ܕܢܦܫ ܒܐܠܗܘܬܐ ܡܫܡܫܢܝܬܐ:
ܘܡܬܒܥܐ ܒܗ ܘܡܬܢܣܒܐ ܒܗ ܘܡܬܦܬܚ ܒܗ ⁘

With a soul full of divine feelings and splendors,
That never tended to see anything else alongside of greatness,
Thus did he stand before God from his youth,
And because of that did he make use of: “the Lord before whom I stand.”

IX. ELIJAH’S EARLY ACCOMPLISHMENTS

Now had those things that he accomplished in his childhood been revealed,
The World would have marveled yet again at his spiritual splendors.
And had it revealed that behavior from his youth,
The World would have been astonished at how he began his journey.
Because of this, I am moved by his praises
And shall not dare to swim in the sea of his splendid features.
Let us look at his splendors starting when Scripture began with his story.
Beyond that point they are exceptional yet hidden from knowledge.
But we do know this: Elijah passed beyond many measures
And so reached Heaven so that he could bind.[191]
And from there he was raised up to other heights
Of perfection, and so the Chariot came down for him.
From his youth he had taken up the yoke of righteousness,
And in his childhood he already stood on a spiritual level.
All the splendors of perfection reached their limit in him
Until he reached the point to loose and to bind like God. Matt 16:19; 18:18

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[191] It is not clear whether this anticipates the “loosing and binding” (i.e., possessing of authority”) of line 253 or rather simply alludes to the stage when he was already able to “bind” heaven to hold back the rain.

ܒܢܦܫܐ ܕܡܚܝܐ ܪ̈ܘܚܐ ܘܡܘܬܪ̈ܐ ܟܠܘ̈ܬܐ:
ܕܠܐ ܐܬܚܫܒ ܠܐܚܪܐ ܡܕܡ ܟܡ ܕܟܝܘܬܐ܀
ܩܕܡ ܟܠܘܐ ܗܟܢ ܩܡ ܗܘܐ ܡܢ ܬܠܡܝܕܘܬܗ: 238
ܘܡܠܗܘܢ ܡܪܢܐ ܕܡܫܟܠ ܩܘܕܡܘܗܝ ܡܫܡܫ ܗܘܐ܀
ܘܟܠܗ ܓܒܝܢ ܗܘܝܢ ܕܗܟܢ ܒܡܫܡܫܢܘܬܗ:
ܐܘܦ ܐܠܝܫܥ ܗܘܐ ܟܒܫܐ ܒܡܘܬܪ̈ܘܗܝ ܪܘܚܢܝܐ܀
ܘܟܠܗ ܓܠܐ ܗܘܐ ܗܘ ܪܘܚܐ ܕܡܢ ܬܠܡܝܕܘܬܗ:
ܬܗܪܐ ܗܘܐ ܒܗ ܐܘܪܚܐ ܕܐܝܟ ܥܢܢ ܟܐܘܪܚܗ܀
ܘܡܬܕܡܪܢܘܬܐ ܪܒܬܐ ܐܝܬ ܡܢ ܡܘܬܪ̈ܘܗܝ:
ܘܠܐ ܡܡܪܚ ܐܢܐ ܐܡܫܠ ܒܢܦܫܐ ܕܡܦܪ̈ܬܗ܀
ܡܢ ܟܕ ܫܪܝ ܦܠܚܐ ܒܫܪܒܗ ܢܣܒ ܡܘܬܪ̈ܘܗܝ:
ܦܢܝܗ ܘܒܗܘܟܠ ܘܦܫܚ ܡܢ ܢܒܝܘܬܐ܀
ܢܒܝ ܗܘܐ ܒܟܠ ܡܬܩܫܝܬܐ ܡܫܬܐܐ:
ܒܪ ܟܠܠܐ ܘܗܘ ܠܡܫܡܫܢܐ ܡܫܟܠ ܢܐܗܦܟ ܗܘܐ܀
ܘܐܘܦ ܡܢ ܬܡܢ ܙܘܥܐ ܐܝܬܝܐ ܐܬܟܒܫ ܗܘܐ:
ܠܡܫܡܫܢܘܬܐ ܘܡܢ ܡܪܟܒܬܐ ܚܙܘܗ ܢܣܒܬ܀
ܡܢ ܬܠܡܝܕܘܬܗ ܫܩܠ ܗܘܐ ܢܦܐ ܕܪܘܚܬܐ:
ܘܒܡܫܡܫܢܘܬܗ ܩܡ ܗܘܐ ܒܕܘܟܬܗ ܕܪܘܚܢܘܬܐ܀
ܘܐܫܬܠܡܗ ܒܗ ܟܠܗܘܢ ܡܘܬܪ̈ܐ ܕܡܫܡܫܢܘܬܐ:
ܘܗܘܕܝ ܡܠܟܐ ܕܢܒܝܐ ܘܐܬܗܦܟ ܟܠܘܬܐ܀

He possessed a great closeness to God,
And so he was given power over Creation, to command it.
He was brought within until he could dwell with Divinity,
And so, like the Lord, he commanded the forces of Nature to obey him.
He ascended levels of excellence and purity
To the point where he could become a perfect man in the New Life.
He became a great, pure temple to Divinity
And Holiness minstered to him in accord with His will.
He lived in the World humbly so that it would not notice him
Until he had acquired all of perfection's splendors.

X. ELIJAH WAS THE FIRST TO DEFEAT DEATH

Once his soul had been fortified by the power of heroism,
He commanded the forces of nature masterfully like God.
Once he had become united in spirit with God,
He became authorized to hasten Creation.
He was the first to demonstrate the resurrection of the dead, 1 Kgs 17
Another miracle that had never been seen before him.
He shot the first arrow against Death, so that he would abrogate his decree,
And snatched the boy from him back to life and gave him to his mother.
He engaged Death in a struggle and defeated him and took away his sustenance,
And so the victor's Crown of Life came to him so that he would not even die.
He pillaged Sheol and took back a deceased one from it
And created great havoc in it so that he would not have to enter.

ܟܰܡܺܝܢܬܳܐ ܕܰܒܠܳܐ ܗܘܳܐ ܠܶܗ ܥܰܡ ܡܰܠܟܳܐ܆
ܘܩܳܡ ܐܶܬ݂ܡܰܠܰܟ݂ ܥܰܠ ܒܺܝܫܬ݂ܳܐ ܕܢܶܥܒܶܕ ܐܰܝܟ݂܀
255 ܐܶܬ݂ܛܰܟܰܣ ܗ̱ܘܳܐ ܒܺܝܫܳܐ ܕܢܶܣܰܒ ܛܳܠܽܘܡܽܘܬ݂ܳܐ܆
239 ܘܩܳܡ ܐܰܝܟ݂ ܗܳܢܳܐ ܦܰܩܶܕ ܠܰܚܡܳܐ ܘܢܶܬ݂ܡܰܟܶܟ݂ܽܘܗܝ ܠܶܗ܀
ܐܶܬ݂ܪܰܥܺܝ ܗ̱ܘܳܐ ܒܡܶܣܟܺܝܢܽܘܬ݂ܳܐ ܘܰܥܢܰܘܳܬ݂ܳܐ܆
ܒܺܝܫܳܐ ܕܗܽܘܳܐ ܐ̱ܝܟܳܐ ܠܣܳܦܪܳܐ ܒܰܢ̈ܝܳܐ ܡܰܪ̈ܝܳܐ܀
ܗܘܳܐ ܗ̱ܘܳܐ ܢܳܦܫܳܐ ܕܰܒܠܳܐ ܘܪܶܡܝܳܐ ܠܡܰܠܟܽܘܬ݂ܳܐ܆
260 ܘܐܶܫܬܰܡܰܫ ܒܶܗ ܩܰܕܺܝܫܽܘܬ݂ܳܐ ܐܰܝܟ݂ ܪܶܚܡܶܗ܀
ܒܡܰܣܡܽܘܬ݂ܳܐ ܒܥܳܐ ܒܶܗ ܒܡܰܠܟܳܐ ܘܠܳܐ ܢܶܣܰܒ ܒܶܗ܆
ܒܺܝܫܳܐ ܕܚܳܙܶܐ ܠܒܽܘܫ ܦܽܘܪ̈ܢܶܐ ܕܰܫܦܺܝܪܽܘܬ݂ܳܐ܀
ܡܶܢ ܕܐܶܬ݂ܚܙܺܝ ܢܰܦܫܶܗ ܒܚܰܝܠܳܐ ܕܰܡܨܰܠܝܽܘܬ݂ܳܐ܆
ܦܰܩܶܕ ܠܰܚܡ̈ܶܐ ܡܶܬ݂ܪܰܢܝܳܐ ܘܰܠܡܰܠܘܳܐܳܐ܀
265 ܡܶܢ ܕܗܘܳܐ ܚܰܕ ܥܰܡ ܡܰܠܟܳܐ ܚܰܒ݂ܪܳܐ ܪܽܘܚܳܢܳܐ܆
ܐܶܬ݂ܡܰܠܰܟ݂ ܗ̱ܘܳܐ ܕܰܒ݂ܥܶܢܝܳܢܳܐ ܢܶܩܪܽܘܒ݂ ܐܰܝܟ݂܀
ܡܶܣܟܺܝܢܬܳܐ ܕܰܩܕܺܝܫܬܳܐ ܗܽܘ ܩܰܪܶܒ݂ܬ݂ ܚܙܺܝ ܡܰܪܟܒ݂ܳܐ܆
ܐܳܦ ܐܺܝܢܳܚܳܐ ܘܠܳܐ ܐܶܬ݂ܦܰܢܝܰܬ݂ ܐܶܠܳܐ ܡܶܢܶܗ܀
ܥܰܠܬ݂ ܩܰܕܡܰܝܗ̇ ܗܽܘ ܚܕܳܐ ܒܡܰܠܬ݂ܳܐ ܘܰܦܬ݂ܰܚ ܦܽܘܡܶܗ܆
270 ܘܚܰܫܶܒ݂ ܡܶܢܶܗ ܟܽܠܳܐ ܒܢܰܦܫܳܐ ܘܰܡܦܰܣ ܠܰܫܡܶܗ܀
ܒܰܗ̇ ܥܰܡ ܡܰܠܬ݂ܳܐ ܕܒ݂ܳܪܳܐ ܘܰܡܫܰܚܶܗ ܘܐܰܟܶܦ ܠܰܚܡܶܗ܆
ܘܦܶܬ݂ ܐܳܦ ܠܶܗ ܡܰܠܟܳܐ ܕܰܢܝܳܐ ܕܺܐܦܠܳܐ ܢܦܶܐ܀
ܢܶܬ݂ܪܽܘܨ ܠܢܰܦܫܶܗ ܘܰܢܦܰܩ ܡܶܢܶܗ ܚܰܕ ܚܰܡܝܳܐ܆
ܘܰܦܪܰܣܘܳܬ݂ܳܐ ܕܒ݂ܳܪܳܐ ܒܰܥܒ݂ܶܕ ܒܶܗ ܘܠܳܐ ܢܶܦܽܘܠ ܠܶܗ܀

275 He tested Death with the one he extracted from between its teeth
For it is easy to be defeated by the authority of Perfection.
See how perfectly spiritual was Elijah,
In that not only did he not die but he also revived another dead person.
Through the dead he revived and the great resurrection that was revealed
280 He inflicted a great blow upon Death, so that it would fear him.

XI. THE FAMINE, THE CARMEL CONTEST; THE RELEASE OF THE DROUGHT—A SUMMARY

Then, after this great dead that had been accomplished through him,
He got to the point of going up from the World in glory:
After he served God from his youth,
After he threw the World behind him for the sake of conviction,
285 After he ran in a spiritual way already in his youth,
After he excelled in unmatched chastity,
After he lived with God in holiness,
After he despised visual things and forgot about them,
After he mastered height and depth, breadth and length,
290 After he ruled over divine knowledge,
After he had acquired the full extent of Perfection,
After he had ascended to the full height of Spirituality.
After he had acquired all those hidden splendors that he was able to,
Then he was taken up upon a chariot to the realm of the Angels.
295 He had excelled for God with interior splendors,
And became famous among created beings for his exterior might.
The news of his heroism had spread throughout the World,
The Splendor of his Perfection shone brightly to the ends of the Earth:

ܓܰܫܡܶܗ ܠܥܰܡܽܘܬܳܐ ܚܕ̣ܳܐ ܕܐܰܦܶܩ ܗ̱ܘܳܐ ܡܶܢ ܟܽܠ ܦ̈ܢܰܝܘܗܝ:
240 ܘܰܦܩܰܕ ܢܶܗܘܶܐ ܡܶܢ ܦܽܘܠܚܳܢܶܗ ܕܰܓܡܺܝܪܽܘܬܳܐ܀
ܢܗܘܪ ܒܐܠܦܝܐ ܒܡܝܐ ܡܫܡܫܢ ܗ̱ܘܳܐ ܒܪܘܚܢܘܬܐ:
ܕܠܗ ܗܘ ܠܐ ܡܫܟܚ ܐܠܐ ܡܫܟܚܐ ܐܚܪܢܝܐ ܐܝܟ ܐܚܐ܀
ܡܫܘܬܐ ܕܥܠܬܐ ܡܣܝܒ ܗ̱ܘܳܐ ܠܥܡܘܬܐ ܕܢܛܠܠ ܥܠܘܗܝ:
ܒܫܟܠܐ ܕܐܚܐ ܘܒܢܘܚܡܐ ܕܥܠܐ ܕܙܕܝܩ܀
ܘܒܬܪ ܗܢܐ ܒܥܒܪܐ ܕܥܠܐ ܕܐܬܕܟܪ ܒܗ:
ܩܡ ܡܢ ܥܠܡܐ ܒܪܘܚܐ ܢܦܫ ܐܬܡܛܝ ܗ̱ܘܳܐ܀
ܒܬܪ ܕܦܠܚ ܡܢ ܛܠܝܘܬܗ ܥܡ ܐܠܗܐ:
ܒܬܪ ܕܫܒܐ ܥܠܡܐ ܠܥܡܠܘܗܝ ܡܛܠ ܫܒܪܐ܀
ܒܬܪ ܕܙܕܩ ܒܥܠܡܘܬܗ ܕܡܢܝܬܐ:
ܒܬܪ ܕܢܛܪ ܒܥܠܘܗܝ ܕܟܝܢ ܐܒܘܬܗ܀
ܒܬܪ ܕܚܙܐ ܒܫܒܝܚܘܬܐ ܥܡ ܐܠܗܐ:
ܒܬܪ ܕܡܠܐ ܠܫܡܫܘܬܐ ܘܛܠܐ ܐܦܝ܀
ܒܬܪ ܕܐܕܪܟ ܕܘܡܐ ܘܡܘܬܐ ܒܥܠܝܐ ܘܐܘܪܚܐ:
ܒܬܪ ܕܐܡܠܟ ܥܠ ܫܒܥܝܢ ܕܠܐܘܬܐ܀
ܒܬܪ ܕܡܠܐ ܟܠܗ ܫܢܝܐ ܕܓܡܝܪܘܬܐ:
ܒܬܪ ܕܡܠܟ ܟܠܗ ܕܘܡܐ ܕܕܘܡܝܘܬܐ܀
ܒܬܪ ܕܡܠܐ ܗܘܠܝܢ ܫܘܦܪܐ ܒܡܫܢܐ ܕܐܡܝܢ:
ܩܡ ܐܬܟܠܠ ܥܠ ܡܪܟܒܬܐ ܠܥܠܡ ܫܠܡܘܬܐ܀
ܙܕܩ ܐܠܗܐ ܒܫܘܦܪܐ ܕܥܠܝܗ ܐܬܝܗܒ ܗ̱ܘܳܐ:
241 ܘܙܕܩ ܒܢܝܐ ܒܫܢܝܐ ܕܥܠܡܝܢ ܐܫܬܡܥ ܗ̱ܘܳܐ܀
ܒܟܠܗ ܥܠܡܐ ܢܦܫ ܗ̱ܘܳܐ ܛܒܐ ܕܓܡܝܪܘܬܗ:
ܘܒܟܠ ܫܘܒܚܐ ܐܪܝܡ ܫܘܦܪܐ ܕܓܡܝܪܘܬܗ܀

The Heavens were bound up, the clouds blocked, the Winds wrapped up.
The Rain had fled; there was no dew; Winter disappeared.
The sky was gloomy; the land infertile; produce withdrawn.
Famine prevailed; Thirst was strong; the blow was severe. (And then)
For the dead—Life; for the sacrifice—Fire; for Baal—ridicule;
For the Lord—praise; for the priests—the sword; for the images—disgrace;
For on high—prayer; for the Earth—Rain; for the World—Hope;
For the famished—Plenty; for the nations—Astonishment; for Jezebel—Woe.

XII. ELIJAH'S OTHER ENDLESS DEEDS

He performed one splendid act after another with excellence
And never stopped without doing something additional.
He kept moving up from one action to a higher one,
Forgetting what lay behind, advancing yet further ahead.
He did not spend a lot of time on any one level of excellence,
But kept going up, to cast all of the depths behind him.
He did not stop to rest like someone exhausted, who had finished his race,
But would move on from that race to yet another.
Had he stayed here in our region up until our time,
He would still be diligently adding to his splendid exploits today.
He did not fail to proceed in order through every single splendor of the soul
And then would willingly desire to acquire more splendors.

ܣܰܡܳܐ ܐ̱ܫܡܰܝ̈ܝ ܚܰܝ̈ܠܳܐ ܦܰܨܺܝ̈ܝ ܙܽܘܚܳܐ ܚܰܬܺܝܡ:
ܡܶܛܪܳܐ ܟܢܰܫ ܛܰܠܳܐ ܟܰܠܝܳܘܗ̱ܝ ܦܬܳܘܐ ܥܰܢܳܢ܀
ܐܳܦ ܘܫܡܰܝܢ ܐܰܪܥܳܐ ܡܟܰܪܝܳܐ ܒܟܰܠܬܳܐ ܥܡܰܠܳܐ:
ܟܐܢܳܐ ܢܳܛܰܪ ܙܰܘܢܳܐ ܒܰܣܡ ܡܣܘܬܳܐ ܡܰܡܢܳܐ܀
ܒܰܡܬܳܐ ܚܰܝ̈ܠܳܐ ܒܕܰܚܠܳܐ ܢܘܪܳܐ ܒܒܰܒܠܳܐ ܟܝܠܳܐ:
ܒܡܰܢܝܳܐ ܦܽܘܚܠܳܐ ܒܦܽܘܡ̈ܬܳܐ ܚܢܰܒܳܐ ܒܙܰܒ̈ܢܳܐ ܢܩܕܳܐ܀
ܒܢܽܘܡܳܐ ܙܒܽܘܬܳܐ ܠܐܰܪܥܳܐ ܡܶܛܪܳܐ ܒܰܒܒܳܐ ܩܒܪܳܐ:
ܒܦܰܩ̈ܬܳܐ ܩܒܰܥܳܐ ܒܟܰܦ̈ܦܳܐ ܬܘܪܳܐ ܘܠܰܚܪܒܶܠ ܡܳܐ܀
ܦܽܘܦܪܳܐ ܒܦܽܘܦܪܳܐ ܡܚܰܒܶܠ ܗ̱ܘܳܐ ܒܗ ܒܰܡ ܢܚܡܬ̈ܐ:
ܘܟܰܕ ܦܽܘܦܪܳܐ ܡܬܳܘܡ ܠܳܐ ܩܳܡ ܘܠܳܐ ܬܘܦܬܳܐ܀
ܡܶܢ ܪܽܘܚܳܐ ܟܕܪܶܡ ܡܶܢܶܗ ܡܶܬܟܰܠܳܐ ܗ̱ܘܳܐ:
ܘܛܰܒܳܐ ܕܒܳܠܪܶܗ ܘܐܳܘܒ ܠܡܰܣܩܘܗ̱ܝ ܡܬܠܳܘܡܬ ܗ̱ܘܳܐ܀
ܟܽܠ ܚܰܕ ܕܪܳܓܶܠ ܕܡܶܬܠܪܳܘܬܳܐ ܠܳܐ ܡܶܬܟܰܢ ܗ̱ܘܳܐ:
ܘܡܶܬܠܰܩ ܗ̱ܘܳܐ ܠܶܗ ܕܦܰܠܚܽܘܗ̱ܝ ܟܰܘܦܰܦܳܐ ܒܥܳܠܪܶܗ ܢܩܕܳܐ܀
ܠܳܐ ܢܚ ܘܡܶܬܟܰܠ ܐܳܟܶܡ ܕܠܳܐ ܘܡܶܬܠܟܡ ܙܘܪܶܗ:
ܘܡܶܢܶܗ ܕܙܳܘܪܶܗ ܒܙܰܘܦܳܐ ܐ̱ܝܢܳܐ ܡܶܬܡܰܪܰܒ ܗ̱ܘܳܐ܀
ܒܕܰܡܳܐ ܒܡܰܘܡܶܐ ܠܟܽܠܗ ܩܳܡ ܗܽܘܦܳܐ ܟܳܠܬܶܗ:

ܒܕܰܡܳܐ ܒܡܰܘܡܶܐ ܡܬܩܰܡ ܗ̱ܘܳܐ ܘܦܽܘܦܪ̈ܳܐ ܢܘܡܰܒ܀
ܠܳܐ ܐܳܪܶܟ ܗ̱ܘܳܐ ܦܽܘܦܪܳܐ ܕܢܶܡܰܐ ܘܠܳܐ ܡܶܕܪܶܗ ܒܶܗ:
ܘܒܰܪܒܢܶܗ ܬܳܘܒ ܒܰܒܳܐ ܗ̱ܘܳܐ ܕܢܶܡܢܳܐ ܦܽܘܦܪ̈ܳܐ܀

He did not leave behind anything of advantage or perfection
Without taking it up and executing it diligently to maximum extent.
His Fasting was extensive, his Humility firm,
His Zeal was alert, and Love was burning in his soul.
His Prayer was pure, his soul was outstanding in its Perfection,
And as regards every splendid quality he was richly spiritual.

XIII. WHY GOD DECIDED TO RAISE ELIJAH

After all of these exceptionally splendid qualities that he acquired,
They took him away from here to go up to dwell in the realm of the beautiful ones.
After he shone from the revelations upon Mount Sinai,
And his soul kindled like a flame by a supernal vision,
And the mysterious Presence had appeared to him and scoured him clean,
So that not a single bit of the World remained in him that had not been perfected,
And he had gone up within his own mind to dwell with God,
And the High One had come down to him to indwell within him,
And there were not just distinct time periods of Perfection for him,
For the glorious one's whole life was infused with God,
And he would not just go up to excellence and then back down,
For once he had begun to be above he had achieved complete Perfection—
And when there was no part of him that tended to look at the World
The One on High wished to bring the one from beneath up to the Heights.

ܠܳܐ ܥܒܰܕ ܡܶܕܶܡ ܒܰܡܫܰܠܝܽܘܬܳܐ ܘܰܒܓܡܺܝܪܽܘܬܳܐ:
ܘܠܳܐ ܒܰܠܚܽܘܕܰܘܗ̱ܝ ܢܰܦܫܶܗ ܘܳܐܦ ܠܰܚܪ̈ܺܢܳܐ ܡܫܰܘܬܰܦ ܗ̱ܘܳܐ܀
ܙܰܘܓܶܗ ܚܰܕ ܗ̱ܘܳܐ ܘܰܡܫܰܘܬܦܽܘܬܶܗ ܥܰܡܺܝܪܳܐ ܗ̱ܘܳܐ:
ܠܶܒܶܗ ܚܰܕ ܗ̱ܘܳܐ ܘܰܫܽܘܒܳܐ ܒܢܰܦܫܶܗ ܡܶܬܓܰܘܙܠܳܐ ܗ̱ܘܳܐ܀
ܙܳܟܽܘܬܶܗ ܕܰܚܝܳܐ ܘܢܰܦܫܶܗ ܙܰܘܓܳܐ ܒܓܡܺܝܪܽܘܬܳܐ:
ܘܰܒܟܽܠ ܫܽܘܦܪ̈ܝܢ ܘܰܚܣܺܝܢܳܐ ܥܰܡܺܝܪܳܐ ܗ̱ܘܳܐ܀
ܟܰܕ ܗܳܟܰܢ ܦܳܠܚܽܘܗ̱ܝ ܫܽܘܦܪ̈ܶܐ ܪ̈ܽܘܚܶܐ ܕܰܚܝܳܐ:
ܡܫܰܡܠܶܘܗ̱ܝ ܡܶܟܳܐ ܕܢܶܦܫ ܢܶܣܰܒ ܟܠܗ ܫܦܺܝܪ̈ܳܐ܀
ܟܰܕ ܕܰܚܙܳܐ ܡܶܢ ܓܽܒܢ̈ܶܐ ܕܰܟܦܰܪ ܫܰܡܶܫ:
ܘܰܒܠܶܒܶܗ ܢܰܦܫܶܗ ܐܰܝܟ ܓܽܘܙܠܳܐ ܚܕܳܘܳܐ ܘܰܒܟܽܠ܀
ܘܶܐܠܺܝܫܰܥ ܠܶܗ ܡܫܺܝܚܳܐ ܕܰܐܪ̈ܳܙܶܐ ܘܰܡܫܰܡܫܳܢܶܗ ܗ̱ܘܳܐ:
ܘܠܳܐ ܦܳܫ ܒܶܗ ܡܶܢܳܬܶܗ ܕܰܟܠܺܝܠܳܐ ܘܠܳܐ ܐܶܬܓܡܰܪ܀
ܘܰܫܩܰܠ ܗ̱ܘܳܐ ܠܶܗ ܒܰܦܽܘܡܶܗ ܕܢܶܡܰܠܶܠ ܥܰܡ ܐܰܠܳܗܳܐ:
ܘܰܫܡܰܠ ܗ̱ܘܳܐ ܠܶܗ ܪܽܘܚܳܐ ܒܚܰܝܠܶܗ ܘܰܐܡܰܪ ܒܶܗ܀
ܘܠܶܗ ܚܽܘܒܳܐ ܦܪܺܝܫ ܗ̱ܘܳܐ ܠܶܗ ܒܓܡܺܝܪܽܘܬܳܐ:
ܘܦܳܠܚܽܘܗ̱ܝ ܡܫܰܘܺܝܢ ܥܰܡ ܐܰܠܳܗܳܐ ܡܫܰܠܡܺܝܢ ܗ̱ܘܳܐ ܙܰܘܓܳܐ܀
ܘܠܳܐ ܫܒܰܩ ܗ̱ܘܳܐ ܒܰܡܫܰܠܝܽܘܬܳܐ ܘܳܐܦ ܢܳܚ ܗ̱ܘܳܐ:
ܕܡܶܢ ܟܰܕ ܗܳܢܳܐ ܠܬܰܠܡܺܝܕܽܘܬܶܗ ܒܓܡܺܝܪܽܘܬܳܐ܀ 243
ܘܟܰܕ ܠܳܐ ܐܺܝܬ ܒܶܗ ܡܶܢܬܳܐ ܕܙܰܟܳܝܳܐ ܠܟܰܠܝܠܳܐ ܘܢܶܣܒܽܘܗ̱ܝ:
ܙܟܳܐ ܒܟܽܠܗ̇ ܕܢܰܦܫܶܗ ܒܪܽܘܚܳܐ ܒܟܰܪ ܐܶܬܡܰܠܝܳܐ܀

He wished to give him the crown of immortal Life,
The one that He had swept away from Adam when he had been put to shame.
He wished to crown him because the splendid one had survived the test
In the World that is a place of visions for the one who knows it.
He wished to give that diligent one the gift of Life,
Since he had run the race of Righteousness as a master.
He wished to raise him from the dwelling place full of pains,
Since He had seen that when he dwelled in it he did not like it.
He wished to raise him to make his dwelling among the spirit beings,
Since he had despised all physical contacts.
He wished to give him a place in His non-sensible World,
Since he had sensed that the world was not his.
He wished to raise him from the Depth full of traps
To that high and beautiful place distant from all evil things.
He wished for him, because of all of his spiritual splendors,
To raise him to dwell with the spirit beings among their throngs.
He wished it—and the hidden Lord signaled to the good servant:
"Come on, weary one. Rest from your labor and your quest.
Come victor! Enter in to the chamber of New Life.
For greedy Death does not deserve to have you as his meal.
The Gates on High are open for you now. Enter, saint,
So that your high head does not bend down to Sheol's gate.

ܙܳܟܳܐ ܕܢܶܬܶܠ ܠܶܗ ܡܺܟܠܳܐ ܕܚܰܝ̈ܶܐ ܠܳܐ ܡܳܝܽܘܬܳܐ:
ܗܳܘ ܕܫܰܒܰܩ ܗ݇ܘܳܐ ܡܶܢܶܗ ܕܰܐܝܟ ܟܰܕ ܐܶܬܦܰܪܰܫ ܀
ܙܳܟܳܐ ܕܰܢܦܰܩܠܶܗ ܟܽܠ ܕܰܐܠܳܗܽܘܬܳܐ ܒܥܶܒ ܫܰܦܺܪܳܐ:
ܒܪܽܘܟܒܳܐ ܕܰܐܠܗܽܘܗ݇ܝ ܥܶܡ ܚܶܘ̈ܳܬܳܐ ܠܓܶܒܰܕ ܠܶܗ ܀
ܙܳܟܳܐ ܕܢܶܬܶܠ ܠܶܗ ܕܽܘܟܳܐ ܕܚܰܝ̈ܶܐ ܠܘܳܬܶܗ ܫܰܦܺܪܳܐ:
ܟܽܠ ܕܰܐܝܟ ܛܰܥܡܳܐ ܢܶܗܘܶܐ ܠܰܐܟܣܢ̈ܳܝܳܐ ܕܙܰܡܢܽܘܗ݇ܝ ܀
ܙܳܟܳܐ ܕܢܶܬܩܰܒܠܽܘܗ݇ܝ ܡܶܢ ܥܽܘܬܪܳܐ ܘܡܰܟܠܳܐ ܚܰܝ̈ܳܐ:
ܟܽܠ ܕܣܰܪܚܽܘܗ݇ܝ ܗ݇ܘܳܐ ܕܟܰܕ ܥܽܘܬܪ ܒܶܗ ܠܳܐ ܕܳܐܶܡ ܠܶܗ ܀
ܙܳܟܳܐ ܠܶܗ ܕܢܶܫܡܥܶܗ ܕܢܶܥܒܶܕ ܥܽܘܡܪܶܗ ܥܶܡ ܕܽܘܡܝܳܢܳܐ:
ܟܽܠ ܕܫܰܒܝܳܐ ܗ݇ܘܳܐ ܦܽܠܚܗܽܘܢ ܦܰܓܪ̈ܳܢܳܝܶܐ ܀
ܙܳܟܳܐ ܕܢܶܬܶܠ ܠܶܗ ܐܰܬܪܳܐ ܒܡܰܠܟܽܘܬܶܗ ܠܳܐ ܡܫܽܘܚܳܐ:
ܟܽܠ ܕܰܐܪܓܶܫ ܗ݇ܘܳܐ ܕܗܳܢܳܐ ܐܰܬܪܳܐ ܠܶܗ ܕܰܡܛܠܶܗ ܗ݇ܘܳܐ ܀
ܙܳܟܳܐ ܕܢܶܬܩܰܒܠܽܘܗ݇ܝ ܡܶܢ ܓܶܘ ܥܽܘܬܪܳܐ ܕܰܡܠܶܐ ܦܺܐܪ̈ܶܐ:
ܠܰܐܬܪܳܐ ܙܰܗܝܳܐ ܕܦܳܐܶܐ ܘܡܫܰܪܰܪ ܡܶܢ ܟܺܐܢܽܘܬܳܐ ܀
ܙܳܟܳܐ ܠܶܗ ܡܶܫܬܰܠܰܛ ܦܽܠܚܽܘܗ݇ܝ ܫܽܘܦܪ̈ܽܘܗ݇ܝ ܕܽܘܡܝܳܢܳܐ:
ܕܰܥܡ ܕܽܘܡܝܳܢܳܐ ܢܶܫܡܥܶܗ ܒܶܝܢ ܥܶܡ ܥܰܡܬܗܽܘܢ ܀
ܙܳܟܳܐ ܗ݇ܘܳܐ ܐܶܠܺܝܳܐ ܡܳܪܳܐ ܫܰܡܝܳܐ ܠܥܶܠܝܳܐ ܛܳܒܳܐ:
ܕܳܐܦ ܠܶܟ ܠܰܐܝܢܳܐ ܢܳܦܶܩ ܡܶܢ ܥܳܠܡܳܟ ܘܰܙܩܺܝܦܳܐܝܬ ܀
244 ܐܳܦ ܢܺܪܚܳܐ ܥܽܘܠ ܠܚܶܕܘܽܬܳܐ ܕܚܰܝ̈ܶܐ ܡܬܺܝܢܳܐ:
ܘܠܳܐ ܫܳܒܶܐ ܠܶܟ ܡܰܘܬܳܐ ܡܶܢܳܐ ܘܗ݇ܘܳܐ ܠܩܰܒܪܶܗ ܀
ܐܰܬܰܪ ܕܥܰܡܳܐ ܗܳܐ ܦܰܠܣܺܝܢ ܠܶܟ ܦܳܘܠܳܐ ܡܦܰܪܫܳܐ:
ܘܠܳܐ ܢܶܬܥܰܩܰܒ ܪܳܚܶܡ ܪܽܚܡܳܐ ܒܰܐܬܪܶܗ ܕܰܡܫܰܬܶܠ ܀

XIV. WHY ELIJAH TRIED TO HAVE HIS DISCIPLE STAY BEHIND

Through the hidden Gesture[192] Elijah was moved to be prepared
And turned his way to go to His place as he was prepared.
But, because of his splendors and his humility, he did not wish
That anyone would sense it when he ascended to the high Place.
365 He was humble and did not want anyone to see
The glory taking him up and the great praise in which he was going to be raised up.
And, because of this, he kept the secret hidden from his disciple.
And put him off with excuses so that he would not become aware of it.
Since he had set his heart on high, he was thinking about on high
370 And did not want anyone of those below to see him.
He knew neither the praise nor the disgrace of this World,
Nor any of its dishonor or its honor.
But, as it is said, the one who shall humble himself shall be raised up Luke 14:11
The Just One allowed the World to sense it through revelation and then would raise him up.
375 He whispered to the prophets and to his disciple what He was going to do
So that they, through their revelation, could celebrate the glorious one's departure.

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[192] On *remzo*, see note to no. 112 line 128.

ܒܙܡܪܐ ܟܗܢܐ ܐܝܟ ܠܒܢܐ ܒܫܡܠܝܘܬܗ:
ܘܐܬܪܨ ܐܘܪܚܗ ܕܢܐܙܠ ܠܐܬܪܗ ܐܝܟ ܕܐܬܚܫܒ ܀
ܘܡܛܠ ܫܘܦܪܐ ܕܡܫܡܫܢܘܬܗ ܠܐ ܙܥܐ ܗܘܐ:
ܘܐܝܟ ܢܪܓܫ ܒܗ ܗܐ ܕܡܛܠܠܐ ܠܐܬܪܐ ܪܡܐ ܀
365 ܡܫܬܡܥ ܗܘܐ ܘܠܐ ܟܠܐ ܗܘܐ ܕܐܝܟܢܐ ܢܚܙܘܢ:
ܪܘܚܐ ܕܡܫܡܫܗ ܘܫܘܒܚܐ ܪܒܐ ܕܡܛܠܠܐ ܒܗ ܀
ܘܡܛܝܒܘܬܐ ܟܠܗ ܐܘܪܐ ܡܢ ܠܥܠܡܝܗ:
ܘܒܬܟܠܟܠܬܐ ܛܥܐ ܗܘܐ ܠܗ ܘܠܐ ܢܪܓܫ ܒܗ ܀
ܟܠ ܕܒܟܠ ܗܘ ܐܝܟܢ ܗܘ ܒܟܠܗ ܒܟܠ ܙܢܐ ܗܘܐ:
370 ܘܢܣܬܡܟܘܢ ܐܝܟ ܡܢ ܐܬܠܡܐ ܠܐ ܟܠܐ ܗܘܐ ܀
ܠܡܘܒܠܗ ܘܪܟܒܗ ܕܗܘܐ ܥܠܡܐ ܠܐ ܡܓܫ ܗܘܐ:
ܘܠܐ ܠܡܫܡܫܘܬܗ ܘܠܐ ܠܡܦܢܝܗ ܕܗܒܝܢ ܐܠܗܘܗܝ ܀
ܘܐܝܟ ܕܐܡܟܢܐ ܕܐܝܠܐ ܕܢܦܩ ܢܦܫܗ ܢܬܠܐܘܡ:
ܓܠܝܘܗܝ ܗܘܐ ܩܐܡ ܘܢܪܓܫ ܥܠܡܐ ܘܡܢ ܡܣܩ ܠܗ ܀
375 ܠܝܫ ܠܪܟܒܬܐ ܕܒܠܠܥܠܡܝܢܗ ܕܗܘ ܟܒܪ ܗܘܐ:
ܕܢܣܒܢܝܗ ܠܐܘܪܚܗ ܕܪܘܡܐ ܕܓܠܝܢܘܗܝ ܀

So while he had wanted to keep the splendor of his departure concealed from all,
The prophets, group after group, celebrated him by prophesying.
He had made every effort, in his humility, to keep out of sight,
But his Just Lord revealed him to the sight of many along the roads.
As soon as he sensed that the Lord had summoned him for ascension,
He was determined to hide his route from onlookers.
So he began to keep his disciple back so that he could leave him behind
Saying to him, "The Lord has sent me," so that he would tarry. 2 Kgs 2:2
But since that lad, too, was worthy to be a prophet,
The revelation secretly instructed him by gesture that he should not tarry.

XV. THE RICHES OF PROPHECY ARE NEVER ENOUGH

Something like this had been said to the disciple through revelation,
So that he would not stop accompanying his master:
Lad, be sure to take riches from the boundless Wealth
As long as the great treasury full of good things is near you!
If the treasure is about to be taken away from you, take from it
As much as you are able to, and you, too, become wealthy and great.
As long as the Sun is still with you on the Earth, take Light
And splendor from it and adorn yourself from its beauty.
As long as you are near the fountain gushing forth Life,
Drink from that which is far higher up than you are.

ܘܟܕ ܟܒܠܐ ܗ̱ܘܐ ܚܣܝܐ ܡܢ ܟܠܠ ܫܘܦܪܐ ܕܐܘܪܚܗ:
245 ܢܒ̈ܝܐ ܐܣܬܪܘܗ̱ܝ ܠܚܡܫܝܢ ܠܚܡܫܝܢ ܟܕ ܡܬܢܚܡܝܢ܀
ܡܬܦܪܢܣ ܗ̱ܘܐ ܕܢܬܛܫܐ ܗ̱ܘܐ ܒܡܥܡܘܪܬܗ:
ܘܡܢܗ ܟܐܠ ܠܗܘܢ ܟܐܪܚܘܬܐ ܠܚܡ ܡܣܟ̈ܢܐ܀
ܡܣܝܐ ܕܐܘܪܚ ܕܡܢܝܗ̱ܝ ܡܢܝܐ ܠܡܫܡܠܝܘܬܗ:
ܫܡ ܗ̱ܘܐ ܐܦܩܘܗ̱ܝ ܢܒ̈ܝܐ ܐܘܪܚܗ ܡܢ ܡܥܪ̈ܬܐ܀
ܘܠܐܠܡܣܝܪܘ ܚܙܐ ܡܛܠܐ ܕܢܦܩ ܡܢܗ:
ܟܕ ܐܡܪ ܠܗ ܕܡܢܐ ܚܙܘܪ ܕܢܥܒܪ ܗ̱ܘܐ܀
ܘܕܡܫܐ ܗ̱ܘܐ ܐܦ ܗܘ ܠܚܡܐ ܠܡܣܟܢܘܬܐ:
ܘܟܕ ܠܚܡܐ ܘܠܒܘܫܗ ܒܟܣܝܐ ܕܠܐ ܢܬܚܙܐ ܗ̱ܘܐ܀
ܘܐܚܫܐ ܕܗܘܠܝܢ ܡܫܬܐܡܢܝ ܗ̱ܘܘ ܡܢ ܠܚܡܐ:
ܙܝܢ ܐܠܡܣܝܪܐ ܕܢܦܫܐ ܕܙܕܩܗ ܠܐ ܢܦܠ ܗ̱ܘܐ܀
ܡܪܦ ܠܚܡܐ ܘܚܙܝ ܠܟܝ ܚܘܠܬܐ ܘܠܐ ܡܫܬܠܡܝܢ:
ܟܕ ܡܢܝܬ ܠܟܝ ܟܪܐ ܘܟܠܐ ܩܠܐ ܠܚܒܠܐ܀
ܡܬܟܝܠܐ ܠܟܘܢ ܡܫܡܫܢܐ ܡܢܝ ܡܟ ܠܟܝ ܡܢܗ:
ܒܥܠܐ ܕܡܫܡܫ ܐܝܬ ܘܩܠܐܪ ܘܗܘܐ ܘܟܠܐ ܐܦ ܐܝܬ܀
ܟܕ ܚܟܝܡ ܗܘ ܡܫܡܫܐ ܠܐܘܪܚܐ ܡܫܐ ܠܟܝ ܡܢܗ:
ܢܘܗܪܐ ܘܙܝܘܐ ܘܪܚܡܠ ܠܟܝ ܡܢ ܩܠܬܘܗܝ܀
ܟܕ ܡܢܝܬ ܐܝܬ ܙܝܢ ܡܟܫܘܠܐ ܕܟܦܐ ܚܝܐ:
ܐܫܟܚ ܡܢܗ ܕܡܫܬܠܠܐ ܠܗ ܒܢܘܫܐ ܡܢܝ܀

As long as the living Fire full of splendors is with you,
Cling to it, and ignite your soul from that which is hidden within it.
As long as the ocean of the Spirit[193] is a part of you and goes with you,
Open your soul to it and gather and fill it with strength from it.
As long as the sea full of all revelation is with you,
Profit by it and remain rich once he has been taken up.
Do not fall behind him until you have seen him being taken up
And he has given you a great thing, from whose gift you shall become rich.
Run, and you shall overtake; seek, and you shall find; request, and you shall take. Matt 7:7
The gate is open! It is the day when you shall become rich if you dare!

XVI. HOW THE OTHER PROPHETS KNEW

The Spirit gestured to the lad secretly, and he knew these things.
And because of this he did not wish to tarry.
And when Elijah designed an excuse to hold him back,
He was determined, swore, and did away with the excuse, and went with his master.
"As the Lord lives and as your soul lives" he said to him 2 Kgs 2:2
"That, my lord, I shall not abandon you or stay behind you, O good companion."
Hear O discerning one, from careful examination of
That disciple's oath, how great Elijah was.
He placed his soul together with God when he swore,
For he knew that he was with God in Spirit.

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[193] The Spirit of prophecy (i.e., the Holy Spirit); see note to no. 114, line 366.

ܟܰܕ ܟܰܡܳܢ ܗ̱ܺܝ ܢܽܘܪܳܐ ܚܰܝܠܳܐ ܡܰܚܠܰܢ ܦܽܘܪ̈ܳܐ:
ܣܳܟܶܡ ܠܶܗ ܘܐܰܪܟܶܒ ܢܰܦܫܶܗ ܡܶܢܶܗ ܕܰܡܠܰܟܝܪܳܐ ܠܶܗ ܀
246 ܟܰܕ ܢܳܦܶܩ ܠܶܡ ܠܐܽܘܪܚܳܐ ܕܪܽܘܚܳܐ ܘܙܳܪܳܐ ܟܰܡܶܢ:
ܦܰܠܚܺܝܢ ܠܢܰܦܫܶܗ ܘܣܰܦܶܩ ܘܰܡܫܰܡܠܶܗ ܚܰܝܠܳܐ ܡܶܢܶܗ ܀
ܟܰܕ ܟܰܡܳܢ ܗܽܘ ܥܰܡܳܐ ܕܰܡܠܳܐ ܟܠܶܗ ܠܰܒܥܶܠܕܒܳܒ̈ܶܐ:
ܐܶܬܐܰܟܰܪ ܠܶܗ ܕܢܶܐܬܶܐ ܟܰܠܶܢ ܥܰܡܳܐ ܕܐܶܬܥܰܠܰܒ ܀
ܠܳܐ ܐܶܦܩܶܗ ܡܶܢܶܗ ܐܶܠܳܐ ܚܰܪܺܝܦܳܐܺܝܬ ܟܰܕ ܡܰܠܝܳܐ:
ܘܺܝܗ̱ܒ ܠܶܡ ܡܶܕܶܡ ܕܰܪܳܐ ܕܐܶܬܚܰܬܰܪ ܡܶܢ ܡܰܠܟܽܘܬܶܗ ܀
ܗܳܘܶܐ ܘܰܡܥܰܕܶܪ ܐܰܝܟ ܒܰܪܳܐ ܘܡܰܚܡܶܣ ܐܰܝܟ ܥܠܳܠܳܐ ܘܢܳܦܶܩ ܐܰܝܟ:
ܦܰܠܰܚ ܠܶܡ ܐܳܘܪܚܳܐ ܢܽܘܡܳܐ ܗ̱ܘ ܕܐܰܠܳܗܳܐ ܐܳܦ ܡܰܚܪܶܒ ܐܰܝܟ ܀
ܪܽܘܚܳܐ ܪܰܡܳܐ ܠܶܗ ܒܡܶܫܢܳܐ ܠܫܰܡܠܳܝܳܐ ܘܰܡܝܰܬܰܪ ܘܰܠܶܡ:
ܘܰܡܫܰܡܠܝܽܘܬܳܐ ܕܢܰܦܫܳܐ ܗ̱ܘܳܐ ܠܳܐ ܪܳܦܳܐ ܗ̱ܘܳܐ ܀
ܘܰܡܳܐ ܕܰܠܠܶܝܳܐ ܪܳܕܶܦ ܠܥܰܠܰܡܳܐ ܕܢܶܬܠܰܡܘܗ̱ܝ ܡܶܢܶܗ:
ܦܩܰܦ ܗܽܘ ܘܰܡܫܰܠ ܟܰܠܥܶܠܶܗ ܠܥܶܠܥܰܠܳܡܳܐ ܪܳܡܳܐ ܟܽܠ ܪܳܒܽܘ ܀
ܡܰܚ ܗܽܘ ܡܶܢܝܳܢܳܐ ܘܰܚܝܳܐ ܗ̱ܘ ܢܰܦܫܶܗ ܐܳܡܰܪ ܗ̱ܘܳܐ ܠܶܗ:
ܘܠܳܐ ܡܶܢܶܗ ܐܰܚܒܰܫ ܘܐܶܦܩܶܗ ܡܶܢܶܗ ܠܒܽܘܝܳܐ ܠܝܰܠܳܐ ܀
ܥܰܡܶܕ ܦܽܪܥܳܢܳܐ ܐܳܦ ܡܰܚܡܰܠܶܗ ܕܗܽܘ ܠܰܡܥܰܕܪܳܐ:
ܒܥܰܠܳܐ ܡܰܒܪܝܳܐ ܗ̱ܘܳܐ ܟܰܠܳܐ ܠܰܠܝܳܐ ܕܰܒܥܰܠܳܐ ܪܳܒ ܗ̱ܘܳܐ ܀
ܟܰܡ ܠܟܽܠܳܗ̇ ܫܰܡ ܗ̱ܘܳܐ ܠܢܰܦܫܶܗ ܟܰܕ ܡܰܠܳܐ ܗ̱ܘܳܐ:
ܟܰܕ ܪܳܕܶܐ ܗ̱ܘܳܐ ܕܰܟܠܳܝܗ̇ ܗ̱ܘܳܐ ܪܽܘܚܳܢܳܝܬܳܐ ܀

"As the Lord lives" and with Him "your soul" as if to say
Your soul is acquiring the Life that God possesses.
In that Living One your soul is mixed, embedded, and compounded.
And since the Living One lives, your soul itself is with Him in one Will.
That is why "as the Lord lives and as your soul lives"
Did the disciple full of wisdom swear to his master.
And he did not want to stay behind because he, too, was desirous
To acquire the spiritual wealth from the conversation with his glorious master.[194]
The Spirit had secretly revealed to the prophets
That he would lead his own festive procession when he was raised up.
Because of their revelation, they went out from Bethel and from Jericho
And they[195] spoke with the disciple the secret concerning his master.
They revealed to him lovingly that which the Spirit had revealed to them:
"Today the Lord is taking your master from you." 2 Kgs 2:3
And the power of Prophecy had also whispered to him as it had to them.
He kept them silent, to keep the secret that he knew.

XVII. ELIJAH'S ORDER TO HIS DISCIPLE WAS NOT A LIE

That he insisted that the disciple stay back from him,
Was said by him because his humility is apparent in him.
And that he also said "The Lord has sent me" a second and third time,
Come again let us see that the honest one did not lie.

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[194] This couplet scans better in M: "And he did not want to abandon the presence of that righteous one; for he, too, was desirous to acquire the spiritual wealth from the conversation with his glorious and divine master."

[195] Reading as a plural from the parallel context of the next line.

ܚܕ ܗܘ ܡܪܝܐ ܘܬܪܝܗܘܢ ܢܩܦܝܢ ܐܝܟ ܕܠܡܐܡܪ:
ܘܒܗܘܢ ܚܝ̈ܐ ܕܐܝܬ ܠܐܠܗܐ ܚܝܐ ܢܩܦܝܢ܀
ܒܗ ܟܠܗ ܚܝܐ ܣܓܝܐܬܐ ܛܒܝܒܐ ܡܬܝܚܐ ܢܩܦܝܢ:
ܘܕܚܝܐ ܚܝܐ ܗܘܝ ܢܩܦܝܢ ܠܘܬܗ ܒܟܠ ܙܒܢܝܐ܀ 247
ܡܛܠܒܘܬܐ ܚܕ ܗܘ ܡܪܝܐ ܘܚܝܐ ܢܩܦܝܢ:
ܢܦܠ ܒܪܘܚܗ ܗܘ ܐܠܝܐ ܡܠܐ ܢܩܦܘܬܐ܀
ܘܠܐ ܙܒܢ ܕܢܦܩ ܕܐܦ ܗܘ ܠܒܪܝܬܐ ܘܚܝܝܐ:
ܦܓܥ ܗܘܐ ܕܢܦܩ ܡܢ ܚܝܘܗܝ ܕܪܟܒܐ ܪܘܚܐ܀
ܘܕܢܗܘܐ ܪܒ ܐܘܡܢ ܕܐܘܪܚܗ ܟܕ ܡܥܠܝܐ:
ܪܘܚܐ ܒܫܡܝܐ ܥܠܐ ܠܓܒܪ̈ܝܐ ܡܫܬܠܡܘܗ܀
ܢܦܩ ܡܢ ܒܝܬ ܐܝܠ ܘܡܢ ܐܢܫܘ ܒܥܠܕܒܒܘܗܝ:
ܘܡܛܠ ܐܘܪܚܐ ܓܝܪ ܐܠܝܐ ܡܛܠ ܪܒܗ܀
ܡܐ ܕܥܠܐ ܠܗܘܢ ܪܘܚܐ ܥܠܗ ܠܗ ܡܬܒܥܝܐ:
ܢܘܗܪܐ ܓܝܪ ܢܦܩ ܡܪܝܐ ܪܟܝܢ ܡܚܝܢ܀
ܘܢܝܚܘܬܐ ܐܦ ܠܗ ܟܝܢܗ ܐܝܟ ܕܠܗܘܢ:
ܫܠܡ ܐܢܘܢ ܕܢܛܪܘܢ ܐܘܪܚܐ ܕܝܗܒ ܗܘܐ ܠܗ܀
ܗܘ ܕܛܪܝܕ ܗܘܐ ܠܗܘܢ ܐܠܝܐ ܕܢܦܩ ܡܢܗ:
ܐܬܐܡܪܬ ܠܗ ܘܡܫܡܫܢܘܬܗ ܡܫܠܡܢܐ ܒܗ܀
ܘܗܘ ܬܘܒ ܕܐܡܪ ܕܡܪܝܐ ܡܕܒܪ ܕܐܬܪܝܢ ܘܬܠܬܐ:
ܬܘܒ ܬܘ ܚܕܐ ܕܠܐ ܕܢܦܠ ܗܘܐ ܗܘ ܫܪܒܐ܀

The Lord had sent him to go and ascend where He wished,
And, moreover, that his route should pass by Bethel and Jericho, too;
And that he should come to the Jordan and perform a mystery filled sign,
And then to raise him up from there to the place that had been prepared for him.
About that route he had said to his disciple:
"The Lord has sent me to Bethel and to the Jordan, and also to Jericho."
That was the route that he was to take from Gilgal to Bethel
And on to Jericho and toward the Jordan, and then to be raised up.
For the honest one, in any slight or major way,
Did not come close to lying with his word when he was speaking.
Neither a little, nor a lot, nor at all
Did the one whose deeds were honest ever lie.
The word of every honest person is embedded in Truth itself
And never even tends towards the appearance of Falsehood.
It would be shocking for us to think that Elijah was lying
When he sought to keep his disciple back three times.
Had the Lord not sent him, a man such as he
Would not have said "The Lord has sent me" and lied that way.
If they demanded that such an honest person lie
In order to ascend—he would not lie and not ascend!
What seems to be Falsehood from an honest person—
He has not lied! We just did not examine how it was true!
The spiritual being judges everyone else, while he is not judged.
He knows everyone, while as for him—everyone is not able to know him.

ܥܬܪܗ ܥܢܝܐ ܕܢܐܙܠ ܢܦܩ ܐܝܟܐ ܕܪܓܐ:
ܘܗܘ ܠܘܬ ܐܘܪܚܗ ܕܢܚܙܐ ܚܟܡ ܐܘܠܦ ܒܐܢܫܘܬܗ܀
ܘܢܐܬܐ ܠܥܘܕܪܢܗ ܘܢܚܒ ܐܬܐ ܕܡܚܝܐ ܐܪܙܐ:
ܘܡܢ ܡܢ ܐܬܡܢ ܢܦܩܘ ܠܬܪܥܐ ܘܡܣܗܕ ܠܗ܀
ܘܠܡܫܒܪܗ ܚܟܡܗ ܟܠܐܘܢܝܐ ܐܡܪ ܗܘܐ ܠܗ: 248
ܘܥܢܝܐ ܚܒܘܫ ܒܟܘܡܐ ܐܝܟ ܘܡܘܕܝܗ ܐܦ ܠܐܢܫܘܬܗ܀
ܗܘ ܗܘܐ ܐܘܪܚܐ ܕܡܢ ܟܠܟܠܐ ܠܟܠܗ ܐܝܟ ܬܐܪܟ:
ܘܐܘܬ ܠܐܢܫܘܬܗ ܘܟܠܝܐ ܡܘܕܝܗ ܘܡܢ ܡܟܠܐ܀
ܥܬܝܪܐ ܕܝܢ ܠܐ ܡܪܚܘܬܐ ܘܠܐ ܟܒܪܝܐ:
ܚܡܝܐ ܒܡܫܟܢܗ ܕܚܘܠܬܐ ܡܢܐ ܕܡܣܬܟܠ܀
ܐܠܐ ܒܡܫܬܐܠܐ ܒܣܘܚ ܐܠܐ ܠܟܣܦܐ:
ܡܟܠ ܡܣܬܟܠܘܢ ܐܝܟ ܕܥܬܝܪ ܒܬܪܥܗ܀
ܠܗ ܒܥܘܪܐ ܚܝܒܐ ܡܣܟܢܐ ܕܟܠ ܥܬܝܪܐ:
ܘܠܐ ܡܪܚܡܢܐ ܒܟܠܘܬܐ ܘܠܐ ܠܡܣܟܢܐ܀
ܟܠ ܠܥܢܝܐ ܪܚܡܐ ܗܘ ܢܬܠ ܘܡܟܠܠ ܗܘܐ:
ܒܠܒܠ ܐܒܢܝܢ ܕܠܡܣܟܢܐ ܒܟܠ ܕܢܚܢܐ ܗܘܐ܀
ܠܗ ܠܐ ܕܝܢ ܥܢܝܐ ܥܬܝܪܐ ܠܐ ܐܡܪ ܗܘܐ:
ܘܥܢܝܐ ܚܒܘܫ ܘܡܣܬܟܠ ܗܘܐ ܟܦܢܐ ܕܐܝܟ ܗܘ܀
ܗܟܢ ܥܬܝܪ ܕܟܠܗ ܠܒܟܘܗܝ ܕܢܣܬܟܠ ܗܘܐ:
ܘܟܢ ܫܟܠ ܗܘܐ ܠܐ ܡܣܬܟܠ ܗܘܐ ܘܠܐ ܫܟܠ ܗܘܐ܀
ܥܠ ܕܡܣܬܟܠܢܐ ܕܟܠܟܠܐ ܙܒܢ ܥܬܝܪܐ:
ܠܗ ܗܘ ܕܟܠ ܚܢ ܠܐ ܒܪܚܡܘܗܝ ܕܟܠ ܥܬܝܪ܀
ܘܘܚܝܐ ܕܝܢ ܠܟܠܗܘܢ ܕܐܢ ܘܗܘ ܠܐ ܡܬܠܐܡ:
ܠܟܠܗܘܢ ܚܙܐ ܘܗܘ ܠܗ ܟܠܗܘܢ ܡܪܐ ܚܙܐ ܠܗ܀

XVIII. ELIJAH BLOCKS THE JORDAN'S FLOW

So then this saintly man, full of accomplishments, traveled
And came to the Jordan along with a disciple full of discernment.
Honest, careful, and perfect; chaste, pure, and spotless;
Pious, accomplished, miraculous, and full of great wonder—
Going to his Place—having put the World behind him—
Facing heavenward, not knowing how to look toward the Earth.
He stood at the river, full of the eagerness of heroicness,
Garbed in the power and great strength of spirituality.
He struck the river with his cloak and made it dry up 2 Kgs 2:8
And the currents stopped, for he had blocked them from flowing.
The swift, free-flowing mode of the river ceased and stopped
In order to give the glorious one's route room for his ascension.
The tumultuous flows ceased having their normal strength
So that that saint's route could proceed heroically.[196]
The Jordan was shocked and turned backwards before Elijah Ps 114:3
And he prepared a dry route through its middle to walk on.
The water's path had been easy and flowing, but when it saw Elijah
It contracted itself so that its own flow would not fail.[197]

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[196] M.: So that the hero's route could proceed in sanctity.

[197] In these lines Jacob asserts that the water actually did not stop flowing, but rather made a temporary diversion upstream from Elijah. As usual, Jacob surprises us with his relatively "modern" interpretation of the miracle.

ܙܪܐ ܩܠܝܠ ܗܘܐ ܠܒܪܐ ܕܢܦܩܬ ܡܠܐ ܢܚܝܪܬܐ:
249 ܘܡܛܠܐ ܠܒܢܘܗܝ ܟܡ ܐܠܒܫܝܪܐ ܡܠܐ ܦܘܪܫܢܐ܀
ܚܙܝܢ ܘܪܘܡܝܢ ܘܡܫܬܡܪܝܢ ܘܡܚܠܘܠ ܘܢܚܬ ܘܢܦܩ:
ܘܣܦܐ ܘܢܦܚ ܘܐܬܦܫܛ ܘܡܠܐ ܐܐܪ ܟܠܗ܀
465 ܙܪܐ ܠܐܐܪܗ ܘܣܠܩ ܠܗ ܠܥܠܡܐ ܒܫܠܡ ܐܦܩܗ:
ܐܝܟ ܠܡܫܡܫܢܐ ܘܢܚܬ ܠܐܪܥܐ ܠܐ ܫܒܩ ܗܘܐ܀
ܡܢ ܟܠܗ ܢܗܪܐ ܘܡܠܐ ܣܐܦܐ ܕܒܝܒܫܬܐ:
ܘܠܒܫ ܥܘܡܩܐ ܘܡܠܝܐ ܪܟܐ ܕܪܘܝܚܘܬܐ܀
ܘܡܫܬܦܥܢܗ ܡܝܐ ܗܘܐ ܠܢܗܪܐ ܘܒܥܝܢܗ ܢܒܥܐ:
470 ܘܫܡܫ ܬܘܪܐ ܕܒܝܬ ܐܢܘܢ ܡܢ ܡܥܪܒܐ܀
ܐܘܪܚܐ ܚܪܝܠܐ ܕܢܗܪܐ ܪܘܡܚܐ ܒܘܟܠܗ ܫܡܠ:
ܕܐܬܐܬܠܐܪܐ ܠܐܘܪܚܐ ܕܪܘܚܐ ܟܕ ܡܫܠܟܐ܀
ܡܦܩܐ ܠܬܪܝܢ ܦܠܓ ܡܢ ܣܐܦܐ ܕܒܝܢܬܗܘܢ:
ܘܐܘܪܚ ܐܘܪܚܗ ܕܗܘ ܩܕܡܐ ܠܒܝܒܫܬܐ܀
475 ܐܝܟ ܗܘܐ ܢܘܪܝ ܘܗܦܟ ܠܫܡܫܬܗ ܡܢ ܐܟܠܐ:
ܘܐܬܐܡ ܐܘܪܚܐ ܕܢܚܬܐ ܒܥܠܘܗ ܕܢܗܠܟ ܒܗ܀
ܦܫܛܐ ܘܪܘܚܐ ܐܘܪܚܐ ܕܒܝܬܐ ܘܦܝ ܠܐܟܠܐ:
ܚܝܐ ܐܬܦܫܛ ܕܐܘܪܚܗ ܕܠܗ ܠܐ ܐܚܠܦ ܗܘܐ܀

The currents were forced to change direction into a passage,
And the hidden power blocked them and they disappeared from the course.
A new and wonderful route was opened up
And Elijah crossed to go to his Place just as if upon dry land.

XIX. WHY ELIJAH HAD TO CROSS THE RIVER-BED

Why, then, was such a crossing necessary
In order only then for the great Prophet to be raised up to the High Place?
When the Chariot came down after him, why
Did the river divide before it took him away to be raised up?
That crossing that occurred there formed an allegory
Of the great pass over that chasm located between the two Sides.
With the Jordan He symbolized the great river of Flame,
And He divided it and he crossed to the Place of Life to which he was journeying.
He showed how the good cross over to the realm of the Kingdom
And that abyss-like chasm in between does not hold them back.
And just as he ripped apart the river and crossed as if on dry land,
So do all of the Perfect cross over toward God.
The river of Fire that touches them does not hold them back
Just as the Jordan, too, did not hold him back from his course.
Elijah crossed over from this World to the Other World
And by crossing the river he symbolized the crossing of realms.

ܕܪܳܚܶܡ ܡܶܩ̈ܒܠܳܐ ܥܰܠ ܡܰܥܒ݂ܪܳܢܳܐ ܠܡܫܰܡܫܳܢܽܘܬܶܗ:
ܘܰܥܒܰܪ ܐܶܢܽܘܢ ܚܰܝܠܳܐ ܟܰܣܝܳܐ ܘܦܳܣܩܶܗ ܡܶܢ ܝܰܪܕܢܳܐ܀
ܐܶܬ݂ܪܰܓܰܫ ܗ̱ܘܳܐ ܐܽܘܪܚܳܐ ܚܰܕ݂ܬܳܐ ܕܡܰܟܝܳܢܳܐ ܠܗܘܳܐ: 250
ܘܰܐܝܟ ܕܒܰܪܢܳܫܽܘܬܳܐ ܒܳܬܰܪ ܐܶܠܺܝܳܐ ܕܢܽܘܪܳܐ ܠܰܐܬ݂ܪܶܗ܀
ܘܰܡܟܰܣܝܳܐ ܟܰܕ ܠܰܒܪܳܐ ܗ̱ܘܳܐ ܠܶܗ ܗܽܘ ܡܰܥܒ݂ܪܳܢܳܐ:
ܘܡܶܢ ܡܰܠܰܟ݂ܬܳܐ ܢܒܺܝܳܐ ܪܰܒܳܐ ܠܰܐܬ݂ܪܳܐ ܪܳܡܳܐ܀
ܟܰܕ ܡܰܪܟܰܒ݂ܬܳܐ ܒܰܐܬ݂ܪܶܗ ܢܶܫܪܳܐ ܡܶܫܬܰܠ ܚܰܝܳܐ:
ܦܳܠܶܛ ܗ̱ܘܳܐ ܢܽܘܪܳܐ ܘܡܶܢ ܡܰܪܟܰܒ݂ܬܶܗ ܘܢܶܬ݂ܟܰܠܠܳܐ ܒܶܗ܀
ܗܽܘ ܡܰܥܒ݂ܪܳܢܳܐ ܕܗܘܳܐ ܐܰܝܟ ܐ̱ܘܪܳܐ ܙܩܳܐ:
ܕܒܰܪܳܐ ܢܽܘܪܳܐ ܘܪܽܘܚܶܗ ܦܳܪܚܳܐ ܕܫܳܡܶܫ ܟܽܠ ܓܶܒ̈ܝܳܐ܀
ܡܰܠܟܶܗ ܒܥܽܘܕܪܳܢ ܒܢܽܘܗܪܳܐ ܪܳܡܳܐ ܘܡܰܠܟܽܘܬܳܐ:
ܘܦܰܠܓ݂ܶܗ ܘܥܰܒܰܪ ܠܰܐܬ݂ܪܳܐ ܕܡܰܝ̈ܳܐ ܕܢܰܗܪܳܐ ܗ̱ܘܳܐ ܠܶܗ܀
ܚܰܝܶܗ ܘܐܰܡܰܪ ܒܢܰܝ̈ܢ ܠ̈ܒܽܘܫܶܐ ܒܥܒܕܳܐ ܡܫܰܡܫܽܘܬܳܐ:
ܘܠܳܐ ܛܳܠܳܐ ܗ̱ܘܳܐ ܦܣܰܠܬܳܐ ܘܰܥܽܘܕܳܐ ܕܰܐܝܟ ܡܰܪܟܰܒ݂ܬܳܐ܀
ܘܰܐܝܟ ܕܚܙܳܐ ܗܽܘ ܒܢܽܘܪܳܐ ܘܥܰܒܰܪ ܐܰܝܟ ܕܒܰܪܢܳܫܳܐ:
ܠܫܡܰܝ̈ܳܐ ܡܰܥܠܽܘܗܝ ܗܳܟܰܢ ܒܢܰܝ̈ܢ ܪܰܒ ܐܰܠܳܗܳܐ܀
ܠܳܐ ܛܳܒ ܠܗܽܘܢ ܢܶܚܙܶܐ ܕܢܶܚܙܶܐ ܕܦܰܩܶܕ ܠܗܽܘܢ:
ܐܰܝܟ ܕܐܳܦ ܠܳܐ ܠܶܗ ܠܡܶܚܙܶܐ ܗ̱ܘܳܐ ܢܽܘܗܪܶܗ ܡܶܢ ܡܰܪܟܰܒ݂ܬܶܗ܀
ܡܶܢ ܗܳܢ ܥܳܠܡܳܐ ܠܥܳܠܡܳܐ ܐ̱ܚܪܺܢܳܐ ܥܒܰܪ ܐܶܠܺܝܳܐ:
ܘܰܥܒܰܪ ܢܶܚܙܶܐ ܙܺܝܘܶܗ ܒܥܰܒܪܳܐ ܕܐܶܬ݂ܬܰܘܗܳܐ܀

He showed that the World's territory only comes up to the river,
And he parted the river, crossed over to the World[198] and departed to his Realm.
By means of that crossing full of types of the true things, [199]
He made a kind of demonstration for the perfect to study.
By means of the revealed river that he parted and crossed as he was raised up,
He did[200] another, hidden, spiritual thing.
And by means of this crossing that he did, he was turned into a perfect
Impassible, immortal, and spiritual being.
He depicted secret things by means of revealed things and parted the river,
And left the pain-filled realm and arose as a spirit being.
He left behind hunger and thirst, sleep and bodily functions
On the other side of the crossing upon his ascension.
Because of this it was necessary for that crossing to take place,
So that as he was rising up he would symbolize something hidden by something revealed.

XX. WHY IT WAS PROPER FOR THE DISCIPLE TO ASK FOR TWICE THE SPIRIT

The excellent one split the river and crossed it with his disciple,
And with love revealed his word to him, saying,
"Ask of me now what I may do for you before I ascend.
Request and I will give it to you what you wish while I am with you." 2 Kgs 2:9

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[198] Reading with M.

[199] Lines of the couplet reversed in the English.

[200] Perhaps one should read ܥܒܪ here rather than ܥܒܕ, i.e., "he crossed another hidden thing spiritually."

ܐܫܘܡܗ ܕܥܠܡܐ ܒܕܡܐ ܠܒܢܝܐ ܘܢܫܡܗ ܕܐܠܗܘܬܗ:
ܘܦܠܝ ܢܗܘܐ ܘܡܥܒܪ ܥܠܡܐ ܘܡܫܚܐ ܠܐܬܪܗ܀
ܘܐܝܟ ܠܫܩܝܬܐ ܥܒܕ ܠܟܘܟܒܐ ܕܢܬܚܒܘܢ ܒܗ:
251 ܒܗ ܡܥܒܪܢܐ ܡܥܠܝܐ ܠܦܘܫܩܐ ܕܡܫܪܝܬܐ܀
ܒܢܘܗܪܐ ܥܠܡܐ ܘܦܠܝ ܘܡܥܒܪ ܟܕ ܡܬܥܠܐ:
ܐܝܢܐ ܡܕܡ ܫܡܝܐ ܥܒܕ ܗܘܐ ܘܡܫܢܐ܀
ܘܡܢܗ ܕܗܢܐ ܥܒܪܐ ܕܥܒܪ ܐܬܚܡܢ ܗܘܐ:
ܠܐ ܢܫܘܡܐ ܘܠܐ ܡܢܘܬܐ ܘܡܢܝܢܐ܀
ܘܟܘܟܒܬܐ ܕܝ ܫܩܝܬܐ ܘܦܠܝ ܢܗܘܐ:
ܘܥܒܪܗ ܠܐܬܪܐ ܕܡܠܐ ܢܦܠܐ ܘܩܡ ܘܡܢܝܐ܀
ܫܡܝܐ ܘܪܘܚܐ ܘܡܫܚܬܐ ܘܪܩܝܥܐ ܦܟܝܪܢܝܬܐ:
ܟܠܗ ܡܢ ܥܒܪܐ ܐܘܦ ܐܢܘܢ ܟܕ ܡܬܥܠܐ܀
ܡܬܚܙܝܢܐ ܠܟܠ ܕܐܬܘܐ ܗܘ ܡܥܒܪܢܐ:
ܕܡܕܡ ܫܡܝܐ ܒܡܕܡ ܥܠܡܐ ܢܛܘܪ ܟܕ ܡܚܠܦ܀
ܦܠܝ ܗܘܐ ܢܗܘܐ ܘܡܥܒܪ ܪܗܛܐ ܥܡ ܐܠܘܚܕܗ:
ܘܥܠܘܗ ܠܫܡܠܝܘܬܗ ܒܫܘܠܐ ܪܕܘܗܝ ܟܕ ܐܡܪ ܠܗ܀
ܫܐܠܐ ܡܢܝ ܗܕܐ ܡܢܝ ܐܒܕ ܠܟ ܥܒܕܐ ܐܡܪ:
ܒܥܝ ܘܐܬܐܠ ܠܟ ܥܒܕ ܥܒܕ ܐܢܐ ܡܢܐ ܕܪܒܐ ܐܝܬ܀

The life-loving disciple, full of good things,
With a good heart asked for the full treasury from his master!
He saw that that gate was open for him to take whatever he wished,
So he sagely asked him for the great treasure,.
He understood of his master that he was able to give any request,
So he asked for much, for it was clear to him that he would not stop him.
"Let me be imbued with two times your Spirit my Lord" he said to him.[201]
And since he asked for much, he said "too much"[202] but did not deprive him.
"If you see me when I am taken away from you, it will come to pass
That way for you; but if you do not see me, it will not come to pass." 2 Kgs 2:10
He put the request in the hands of the Lord, just as in the case of the Son
Who said to the Father, "Not my will but Thine, be done." Matt 26:36–46; Mark 14:32–42; Luke 22:39–46

XXI. THE CHARIOT OF FIRE APPEARS

While he was still speaking lovingly with his disciple,
Just then the chariot and horses of fire came down to his glory: 2 Kgs 2:11
A mount made of fire, servitors of flame,
For the perfect man who had defeated the stirrings of Desire.
That humble man who had never had a mount in this world,
Was glorified upon a high bed of Fire,

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[201] This is the interpretation of the biblical passage found in all the ancient versions and hence the source of Jacob's concern to explain what appears to be an outrageous request. In the original Hebrew (פי שנים), however, Elisha was asking only for the eldest son's traditional double share of Elijah's prophetic powers. Jacob deals with this exegetical problem at great length in his first homily on Elisha.

[202] Such is the Peshitta rendering of MT: "you have made a difficult request."

ܐܰܠܺܝܫܰܥ ܕܶܝܢ ܕܽܘܫܶܢ ܚܰܝ̈ܶܐ ܘܰܡܠܶܐ ܠܗ̈ܘܒܶܐ:
ܒܥܰܠܳܐ ܠܗܳܒܳܐ ܥܰܠ ܩܳܡ ܪܽܘܚܶܗ ܟܳܪܳܐ ܡܰܚܠܳܐ܀
ܚܰܪܳܐ ܕܦܳܠܰܚ ܠܶܗ ܐܰܪܥܳܐ ܕܢܶܦܰܩ ܐܰܝܟ ܙܰܒܢܶܗ:
ܬܶܫܡܶܫܬܳܐ ܕܥܰܒܕܳܐ ܥܰܠ ܗ̱ܘܳܐ ܡܶܢܶܗ ܐܰܝܟ ܡܫܰܡܫܳܢܳܐ܀
ܒܪܽܘܚܶܗ ܚܰܕ ܗ̱ܘܳܐ ܕܡܶܢܶܐ ܢܽܘܕ ܦܶܠ ܩܰܠܺܝܠܳܐ:
ܘܐܶܬܦܰܝܰܣ ܒܚܽܘܒܶܗ ܗ̱ܘܳܐ ܘܫܰܦܺܝܪ ܗ̱ܘܳܐ ܠܶܗ ܘܠܳܐ ܟܠܳܐ ܠܶܗ܀
ܢܶܗܘܶܐ ܠܺܝ ܡܶܢܳܟ ܚܰܕ ܐܳܦ ܒܬܪ̈ܶܝܢ ܐܶܡܰܪ ܗ̱ܘܳܐ ܠܶܗ: 252
ܘܟܽܠ ܕܶܐܬܦܰܝܰܣ ܗ̱ܘܳܐ ܐܶܡܰܪ ܕܶܐܬܦܰܝܰܣܬ ܟܰܕ ܠܳܐ ܢܶܬܟܰܪܶܗ܀
ܐܶܢ ܟܰܕ ܐܰܚܙܺܝܬ ܠܺܝ ܘܡܶܬܕܰܒܰܪ ܐ̱ܢܳܐ ܡܶܢܳܟ ܢܶܗܘܶܐ:
ܠܳܟ ܗܳܕܶܐ ܘܐܶܠܳܐ ܚܙܰܝܬ ܠܳܐ ܢܶܗܘܶܐ ܠܳܟ܀
ܗܽܘ ܕܒܥܳܐ ܟܺܐܢܳܐܺܝܬ ܡܶܢܶܗ ܐܰܝܟ ܗܽܘ ܕܒܥܳܐ:
ܘܐܶܡܰܪ ܠܰܐܒܳܐ ܘܠܳܐ ܢܶܬܶܐ ܕܰܚܠܬܳܐ ܐܶܠܳܐ ܕܺܝܠܳܟ܀
ܘܟܰܕ ܗܽܘ ܡܶܫܬܰܥܠܶܐ ܥܰܡ ܐܰܠܺܝܫܰܥ ܡܫܰܡܫܳܢܶܗ:
ܗܳܐ ܡܰܪܟܰܒܬܳܐ ܘܪ̈ܶܟܫܳܐ ܕܢܽܘܪܳܐ ܢܚܶܬܘ ܠܰܐܦܪܳܫܶܗ܀
ܪܟܳܒܳܐ ܕܢܽܘܪܳܐ ܘܣܽܘܣܘ̈ܳܬܳܐ ܕܰܫܠܗܶܒܺܝܬܳܐ:
ܠܰܫܒܺܝܠܳܐ ܕܰܫܡܰܝܳܐ ܕܰܪܟܳܐ ܒܥܰܠܥܳܠܳܐ ܘܙܰܠܺܝܩܶ̈ܐ܀
ܟܰܕ ܐܶܣܬܰܠܰܩ ܐܶܠܺܝܳܐ ܘܢܽܘܪܳܐ ܐܶܬܪܰܟܰܒ ܗ̱ܘܳܐ:
ܗܽܘ ܡܫܰܡܫܳܢܳܐ ܘܠܳܐ ܦܢܳܐ ܘܚܽܘܒܳܐ ܒܠܶܒܳܒܳܐ ܡܫܰܡܫܳܢܽܘܬܶܗ܀

535 The route of the one who had run on foot alongside riders,[203] 1 Kgs 18:44–46
Ran along the heights of the sky upon Flame.
The spotless body that Lust's fire had never damaged,
Was paraded by the living Fire of the heavenly beings
The chosen Prophet was paraded to the lofty Place
540 Upon a flaming, shining two-horse chariot full of splendors.
An entire legion of flame came down after
The pure body that had never been stained by desires.
He yoked to his glory wheels of Fire and horses of Fire
Along with the intangible chariot of flame.
545 The "sojourners' son"[204] was raised up in great tumult
To the lofty Place, so that his dwelling-place would be among the Angels.

XXII. THE EARTH GIVES THE DEPARTING PROPHET ITS BLESSINGS

The Earth cried out to him as he was been taken up from it in pomp,
"Go in Peace, my son, whom I birthed but did not possess.
"Go O lower one who has been mingled and counted with the Upper ones.
550 I shall take pride in having born you, and that my tutelage enabled you to become great.[205]
Go beautiful one, and be my pledge[206] among the Angels.
And enter noble one before the Majesty as an offering.

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[203] See *Elijah mimro 1*: stanza xxi.

[204] See note to *mimro* 114, line 206.

[205] The syntax is awkward here.

[206] For the use of *hmayra* (Greek: *homeros*) in Syriac writers, see S. P. Brock, "Christ the Hostage: a Theme in the East Syriac Liturgical Tradition and its Origins," in H. C. Brennecke (ed.), *Logos. Festschrift für Luise Abramowski* (*BZNTW* 67; 1993), 472–85 (repr. in *Fire from Heaven: Studies in Syriac Theology and Liturgy* (Aldershot, 2006), ch. IV). (Thanks to S. Brock for this reference.)

535 ܟܠܗ ܓܘܪܓܠܐ ܕܗܘܬ ܐܘܪܚܗ ܒܪܘܡܐ ܕܐܐܪ:
ܘܗܘ ܠܫܡܫܐ ܕܢܘܗܪ ܒܪܓܠ ܥܡ ܙܘܥܐ܀
ܒܢܘܪܐ ܚܝܠܐ ܕܫܡܝܢܐ ܡܕܪܟ ܗܘܐ:
ܓܘܫܡܐ ܢܩܒܐ ܕܢܘܪܐ ܕܪܓܠܐ ܠܐ ܡܟܠܠܗ܀
ܟܠܗ ܡܪܘܡܐ ܡܥܣܪܐ ܕܗܘܝܐ ܘܡܟܠܠ ܥܘܦܬܐ:
540 ܐܪܕܝܢ ܗܘܐ ܕܟܝܐ ܓܒܝܐ ܠܐܬܪܐ ܪܡܐ܀
ܦܓܪܐ ܕܡܝܐ ܘܠܐ ܐܬܬܠܡ ܒܬܒܝܠܬܐ:
ܢܚܬܐ ܟܠܗܘܢ ܚܕܐ ܠܓܢܘܢܐ ܕܡܠܟܘܬܐ܀
ܓܒܝܠܐ ܕܢܘܪܐ ܘܪܘܚܐ ܕܢܘܪܐ ܟܕ ܠܐܘܪܥܗ: 253
ܒܗܝ ܡܪܟܒܬܐ ܕܡܠܟܘܬܐ ܘܠܐ ܡܬܓܫܡܐ܀
545 ܒܪܘܚܐ ܕܟܝܐ ܐܬܕܒܪ ܗܘܐ ܒܪ ܬܘܬܒܐ:
ܠܐܬܪܐ ܪܡܐ ܕܢܗܘܐ ܓܘܫܡܗ ܒܝܬ ܡܠܐܟܐ܀
ܡܥܠ ܠܗ ܐܘܪܚܐ ܟܕ ܡܥܠܠܐ ܒܪܘܚܐ ܡܢܗ:
ܐܠܐ ܒܫܘܠܡܐ ܒܢܝ ܕܡܕܒܪܢܗ ܘܠܐ ܡܫܪܠܗ܀
ܐܠܐ ܠܐܚܝܢܐ ܕܗܘܐ ܚܙܝܗ ܘܥܝܢܐ ܟܡ ܟܠܟܐ:
550 ܠܘܬܗܝ ܕܢܒ ܟܕ ܐܫܬܠܒܘ ܟܠܗ ܕܡܕܒܪܢܝ܀
ܐܠܐ ܫܦܝܪܐ ܗܘܐ ܠܗ ܘܫܦܝܪܐ ܒܝܬ ܡܠܐܟܐ:
ܘܐܝܟ ܦܘܪܩܢܐ ܟܘܠܗ ܘܫܡܝܐ ܡܢܗ ܪܒܘܬܐ܀

Let the throngs on High think highly of me on your account:
'The Earth has grown and sent this fruit to our place!
This cluster of that stock that Adam ruined,
Has gathered up the sweetness from among the thorns to give us pleasure.
This stalk has arisen from that cursed field
And has grown so fat among the weeds and not been damaged.'
Go O saint, whose footsteps I did not deserve
Because of the constant disorderly adultery that takes place in me.
Go in peace, for Heaven, my sister, desires your beauty,
And she, who deserves all beautiful things, has snatched you from me.
Go, you who astounded me with your deeds and your accomplishments
And your spiritual companionship which was splendid to me.
Go in peace, for I am hurt that you have abandoned me,
But prideful that such a fruit grew in me."

XXIII. THE DISCIPLE HOWLS GOODBYE

The disciple saw that they had taken away his master from his right side,
And gave forth sounds full of pain over his separation.
The heir howled and accompanied his spiritual father.
The orphan was left without fully worthwhile companionship.
The wise son called out, embittered, "Father, Father" 2 Kgs 2:12
And ripped his clothing, since his father in spirit had left him.

ܗܘܰܘ ܒܗܽܘܪܳܡ ܟܰܕ ܦܶܢܝܶܐ ܕܰܒܠܶܐ ܡܶܬܓܰܠܝܳܢ:
ܕܗܳܢܳܐ ܩܳܠܳܐ ܕܥܰܡܶܗ ܥܰܒܕܳܐ ܐܽܘܪܚܳܐ ܠܰܐܬܪܶܗ܀
555 ܗܳܢܳܐ ܡܣܰܟܠܳܐ ܡܶܢ ܗܳܘ ܫܰܡܠܳܐ ܕܐܶܬܢܨܶܒ ܐܽܘܡ:
ܕܡܶܢ ܬܒܰܥ ܦܶܬܓܳܡܳܐ ܣܰܒ ܡܶܬܚܰܘܝܳܐ ܕܰܒܥܳܐ ܠܶܗ܀
ܗܳܕܳܐ ܫܶܐܠܬܳܐ ܡܶܢ ܗܽܘ ܢܒܺܝܳܐ ܕܟܺܝܢܶܗ ܫܰܠܡܰܬ:
ܘܚܕܳܐ ܐܶܡܪ̈ܳܬܳܐ ܫܰܡܥܰܬ ܗܽܘܝ ܘܠܳܐ ܐܶܬܒܰܥܝܰܬ܀
ܐܶܠܐ ܩܰܕܺܝܫܳܐ ܘܠܳܐ ܚܰܘܝܳܐ ܗ̱ܘܰܬ ܠܰܚܫܰܚܬܶܗ:
560 ܡܫܰܠܶܡ ܓܰܒܪܳܐ ܒܥܶܠܬܳܐ ܕܪܽܘܚܶܗ ܡܫܰܠܡܽܘܬܶܗ ܠܶܗ܀
ܐܶܠܐ ܒܰܫܠܳܡܳܐ ܕܢܰܦܫܳܐ ܚܶܠܦ ܕܶܐܬܥܰܠܰܬ ܡܫܰܒܥܰܬ:
ܘܰܐܬܚܰܙܝ ܡܶܢ ܗܽܘ ܓܰܒܪܳܐ ܚܰܝܳܐ ܠܡܶܠܰܬ ܡܫܰܠܡܳܬ܀
ܐܶܠܐ ܕܶܐܬܝܰܩܰܪ ܒܡܰܘܗ̈ܒܳܬܶܗ ܘܒܥ̈ܘܬܳܬܶܗ:
ܘܰܒܚܰܝܰܘ̈ܗ̱ܝ ܘܚܰܝ̈ܶܐ ܕܗ̱ܘܳܐ ܠܶܗ܀
565 ܐܶܠܐ ܒܰܫܠܳܡܳܐ ܕܰܫܡܰܝܳܐ ܐܺܝܬ ܟܽܠ ܕܰܐܬܦܰܫܰܚ:
ܘܰܣܒܰܪܳܐ ܐܺܝܬ ܕܰܐܚܳܐ ܩܳܠܳܐ ܐܶܬܦܰܪܶܫ ܠܶܗ܀ 254

ܚܙܳܐ ܐܶܠܺܝܫܰܥ ܠܪܰܒܶܗ ܕܦܰܪܫܽܘܗ̱ܝ ܡܶܢ ܥܰܡܶܗ:
ܘܢܳܘܰܚ ܗ̱ܘܳܐ ܩܳܠܳܐ ܡܒܰܟܝܳܐ ܚܰܝܳܐ ܥܰܠ ܦܽܘܪܫܳܢܶܗ܀
ܐܰܡܠܶܠ ܚܙܳܐ ܟܳܐܶܒ ܠܰܐܦܰܘ̈ܗ̱ܝ ܘܚܰܝ̈ܶܐ:
570 ܘܩܳܡ ܗ̱ܘܳܐ ܬܡܺܝܗܳܐ ܡܶܢ ܚܶܙܘܳܐ ܡܠܳܐ ܬܶܗܪܳܐ܀
ܒܪܳܐ ܡܫܰܡܫܳܢܳܐ ܩܳܪܶܐ ܗ̱ܘܳܐ ܐܳܒܝ ܐܳܒܝ ܡܳܪܝ ܡܰܪܟܰܒܬܳܐ:
ܘܪܰܘܳܐ ܠܟܽܘܬܡܶܗ ܕܐܳܒܳܐ ܕܗܰܘܝܳܐ ܦܳܪܶܫ ܗ̱ܘܳܐ ܡܶܢܶܗ܀

He called out "Chariots and horses of the whole nation" 2 Kgs 2:12
Because Israel used to achieve victory through him in all of its battles.[207]
575 The good heir took up the cloak and received his Spirit
And was left behind his master, who had mounted up upon the heights to be taken up.

XXIV. THE WORLD, SATAN, AND HIS MINIONS ARE AMAZED BY THE WONDROUS EVENT

It is wondrous to describe how the child of the dust was raised up on high
Upon the flame that came down after him from the Father's realm—
How he swiftly flew through the heights of the sky,
580 And was taken up to go to the place full of good things.
How he was accompanied by legions of light-beings,
Taking care with him like a wet-nurse with her only child.
How a lofty place among the burning coals was prepared for him
And how his route was laid upon flame and it was glorified by him.
585 How divinity made a bridal chamber of fire for him
As for a bridegroom, upon the flaming chariot.

---

[207] The history of interpretation of this mysterious statement is interesting. Jacob here follows the first of two (three?) merged interpretations found in the commentary attributed to Ephrem: "It shows that with Elijah's passing away, a great refuge for the Israelites passed away and failed, which for them was like a chariot and horses; since their hope of victory depended upon his prayer and upon his person, and the light of their reliance faded with the ascension of their safekeeper" (Assemani, *ESOO* I, 520C). Israel's reliance upon Elijah's prayers was the standard Jewish interpretation, already found in Targum Jonathan and later accepted by Rashi: "who with his prayers is better for Israel than chariots and horses."

ܡܢܗ̱ܘܢ ܡܪ̈ܟܒܬܐ ܐܘ ܦܪ̈ܫܐ ܕܥܠܗ ܟܡܐ:
ܥܠ ܕܡܫܬܥܠ ܒܗ ܢܘܪܐ ܗ̱ܘܐ ܒܟܠ ܬܚܘܡ̈ܘܗܝ ❖
ܘܫܩܠ ܡܕܒܪܐ ܘܡܟܠ ܐܘܪܚܗ ܢܗܪܐ ܛܒܐ:
ܘܢܦܩ ܡܢ ܐܪܥܗ ܕܪܚܒ ܪܘܚܐ ܠܡܫܡܫܢܘܬܗ ❖
ܐܘܪܐ ܠܡܫܐܡܪ ܟܕ ܡܫܬܠܐ ܟܕ ܕܚܝܠܐ:
ܥܠ ܓܘܪܓܠܬܐ ܕܢܘܪܐ ܟܠܘܪܗ ܡܢ ܟܠܗ ܐܒܐ ❖
ܟܕ ܛܐܣ ܗ̱ܘܐ ܒܪܘܡܐ ܕܐܐܪ ܡܟܝܠܬܗ:
ܘܡܫܬܠܐ ܗ̱ܘܐ ܕܢܐܙܠ ܠܐܬܪܐ ܕܡܠܐ ܢܘܗܪܐ ❖
ܟܕ ܡܬܚܙܐ ܡܢ ܬܚܬܝܐ ܕܒܢ̈ܝ ܢܘܗܪܐ:
ܘܪܗܛܝܢ ܒܗ ܐܝܟ ܡܫܬܡܠܐ ܒܫܝܢܘܬܗ ❖
ܟܕ ܡܠܡ ܠܗ ܐܬܪܐ ܓܠܝܐ ܒܝܬ ܓܘܡܪ̈ܐ: 255
ܘܪܡܝܐ ܐܘܪܚܗ ܥܠ ܓܘܪܓܠܬܐ ܘܡܬܟܬܫ ܒܗ ❖
ܟܕ ܥܒܕܐ ܠܗ ܠܟܘܬܐ ܐܝܟ ܕܒܚܫܝܢܐ:
ܒܢܝܢܐ ܕܢܘܗܪܐ ܥܠ ܡܪܟܒܬܐ ܕܫܠܗܒܝܬܐ ❖

How Fire was carrying him lovingly upon its wings,
And how the lightning cloud paraded him with honor.
How he went up like an athlete from a contest,
Who had been victorious in the struggle and taken away the crown from the spectators.
This World's Ruler[208] stood amazed by him,
For no matter how he tried he failed miserably in delaying his journey.
The Malicious One saw that there was not a single bit of him in him
And was afraid to approach his route, which had defied his artifice.
The devil-spirits saw that he was raised up beyond their power,
And wailed because he had scorned their struggles.
The demons, who hide traps in the Darkness, saw that he
Had been raised up to the place of Light, and became perturbed.
The Slanderer saw how exceptional was his crown,
And turned back in shame, for he could not even look at him while he was being taken up.
The Left saw how raised up was the son of the Right,
And all of them trembled from the great Victory that he had achieved.

XXV. DEATH REBUKES SATAN FOR HIS FAILURE WITH ELIJAH

Death stood there, gazing upon him as he was raised up
And what could he say, for he had not known anyone that escaped him.
Sin had not opened the door for Death to enter
Upon the perfect one, so he was left standing there powerless.

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[208] i.e., Satan.

ܟܰܕ ܛܥܺܝܢܳܐ ܠܶܗ ܢܽܘܪܳܐ ܒܦܰܪܦܳܪܶܗ ܡܫܰܒܚܳܐܺܝܬ:
ܘܰܡܕܰܒܪܳܢܳܐ ܠܶܗ ܚܰܝܠܳܐ ܕܥܺܝܪ̈ܶܐ ܡܫܰܪܪܳܐܺܝܬ܀
ܟܰܕ ܫܰܠܺܝܛ ܗ̱ܘܳܐ ܐܰܝܟ ܐܰܠܳܗܳܐ ܥܰܠ ܐܰܪܥܳܐ:
590 ܕܰܡܝܳܐ ܒܕܳܪܳܐ ܘܐܶܬܒܰܪܝ ܡܫܰܡܠܝܳܐ ܥܰܡ ܡܕܺܝܢ̈ܳܬܳܐ܀
ܥܰܡ ܐܽܘܦܳܢܶܗ ܕܥܳܠܡܳܐ ܗܳܢܳܐ ܘܐܶܬܕܡܰܪ ܒܶܗ:
ܕܐܳܦܠܳܐ ܒܡܶܕܶܡ ܐܶܬܥܰܩܰܪ ܗ̱ܘܳܐ ܡܶܢ ܐܽܘܪܚܶܗ܀
ܚܙܳܐ ܛܽܘܒܳܢܳܐ ܕܠܳܐ ܐܺܝܬ ܗ̱ܘܳܐ ܒܶܗ ܡܽܘܡܳܐ ܡܶܢܶܗ:
ܘܪܳܕܶܐ ܗ̱ܘܳܐ ܕܢܶܥܒܰܪ ܠܐܽܘܪܚܶܗ ܘܰܡܪܰܕܝܳܐ ܥܰܡ ܙܰܒܢܳܬܶܗ܀
595 ܚܙܳܐܘܗ̱ܝ ܪ̈ܽܘܚܶܐ ܕܡܶܢ ܫܽܘܠܛܳܢܗܽܘܢ ܐܶܬܦܰܨܺܝ ܗ̱ܘܳܐ:
ܘܐܶܬܟܰܢܰܫ ܡܶܢܶܗ ܟܽܠ ܕܥܳܒܰܪ ܗ̱ܘܳܐ ܠܡܶܬܩܰܛܠܳܢܽܘܬܗܽܘܢ܀
ܚܙܰܘ ܒܶܗ ܫܰܦܺܝܪܳܐ ܠܡܶܬܬܰܝ ܦܺܐܪ̈ܶܐ ܒܓܰܘܶܗ ܫܽܘܦܳܐ:
ܘܐܶܬܟܰܠܰܠ ܠܶܗ ܠܐܰܬܪܳܐ ܕܢܽܘܗܪܳܐ ܘܐܶܬܪܰܟܢܘ ܗ̱ܘܰܘ܀
ܐܶܬܟܰܫܪܰܬ ܚܙܳܘܗ̱ܝ ܠܥܳܠܡܳܐ ܘܡܶܥܠܳܐ ܢܦܰܫ:
600 ܘܢܦܰܩ ܠܘܳܬܶܗ ܘܐܳܦܠܳܐ ܚܙܳܘ ܒܶܗ ܟܰܕ ܡܶܣܬܰܠܶܩ܀
ܚܙܳܐ ܫܡܰܝܳܐ ܠܒܰܪ ܢܦܺܝܚܳܐ ܡܠܶܐ ܐܶܬܕܡܰܪ:
ܘܰܪܟܶܒ ܓܠܳܢ ܥܰܡ ܪܰܟܳܒܳܐ ܕܢܽܘܪܳܐ ܕܡܶܣܬܰܠܶܩ܀
ܥܰܡ ܠܶܗ ܡܰܘܬܳܐ ܘܗܳܐ ܚܙܳܐ ܒܶܗ ܟܰܕ ܡܶܣܬܰܠܶܩ:
ܘܡܳܝܬܳܐ ܢܐܡܰܪ ܕܡܪܰܕ ܡܶܢܶܗ ܠܳܐ ܚܰܕ ܗ̱ܘܳܐ܀ 256
605 ܫܰܠܺܝܛܳܐ ܐܰܪܥܳܐ ܠܳܐ ܦܠܺܝܚܳܐ ܠܶܗ ܠܡܰܘܬܳܐ ܢܦܰܠ:
ܒܟܽܠܗܶܝܢ ܕܒܥܶܒܪܳܐ ܘܦܰܩ ܟܰܕ ܩܳܐܶܡ ܐܰܝܟ ܚܰܝܠܳܐ܀

Death wailed to Satan, reproving him:[209]
‘Where is the power of your tyranny and your craftiness?
Where are the great traps of your snares,
For with Elijah all of your effort has been made worthless?
Where is the force of your rebelliousness and your harshness,
For the sojourners’ son has overcome your strength in the contest?
Where are your burning and sharp arrows,
For he did not get the slightest bruise when he was fighting?
It is clear that the fact that he defeated me is your fault,
For you did not defeat him, and therefore he escaped me and was taken up away from me.
If you do not open the door, how can I enter and stay?
A creature that does not sin is immortal!
If you fail, then I am too weak for victory,
For unless it is through you, I cannot triumph over families.
Elijah defeated me, but the fault is yours,
For you did not grab him so that I could win and that you could become victor.
Unless you have first laid hands upon a person,
I am unable to approach him and despoil him.
But since he defeated you, I have been conquered by Elijah,
And I did not make him submit at Sheol’s gate like the rest.

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[209] Here Jacob begins to echo the numerous *sugyotho* dialogue poems in the Syriac tradition between Death and Satan; see by way of introduction S. P. Brock, “Syriac Dispute Poems: the Various Types,” in *Dispute Poems and Dialogues in the Ancient and Mediaeval Near East*, ed. G. J. Reinink and H. L. J. Vanstiphout, OLA 42 (Leuven, Peeters, 1991): 109–120.

ܐܟܠܠ ܡܘܬܐ ܟܠ ܡܗܝܡܢܐ ܡܢ ܒܣܪ ܠܗ:
ܘܐܝܟܐ ܗܘ ܚܝܠܐ ܕܛܪܘܢܘܬܟ ܘܪܘܪ̈ܒܢܝܟ܀
ܐܝܟܐ ܐܢܘܢ ܦܪ̈ܫܐ ܘܙܝ̈ܢܐ ܘܡܪ̈ܟܒܬܟ:
ܘܪܒ ܟܠܒ̈ܐ ܗܐ ܒܥܝܢ ܕܡܐ ܕܝܠܗ ܕܢܠܚܟ܀
ܐܝܟܘ ܚܐܦܐ ܕܡܪܘܪܒܘܬܟ ܘܫܘܒܗܪܟ:
ܘܟܢ ܠܐܘܪܚܐ ܒܥܪܐ ܡܫܝܚܘ ܒܟܪ̈ܡܘܬܟ܀
ܐܝܟܐ ܐܢܘܢ ܫܠܝܛܝܟ ܢܩܒܐ ܐܦ ܡܪ̈ܕܝܐ:
ܘܐܦܠܐ ܫܘܡܠܝܐ ܕܫܘܪܝܐ ܗܘܐ ܒܗ ܡܢ ܫܠܝܛܘܬܟ܀
ܒܗ ܕܝܗܒ ܠܟ ܡܢܝܢܘܬܟ ܫܠܝܛܝܐ ܒܗ:
ܘܐܝܟ ܠܐ ܕܫܠܡܬܘܢ ܘܟܠ ܗܘ ܡܕܒܪ ܘܐܬܟܠܒ ܫܢܝ܀
ܐܝ ܟܡܢ ܐܘܚܕܐ ܠܐ ܦܠܚ ܐܝܟ ܐܡܪ ܐܢܬܘܢ:
ܐܡܪܐ ܡܢܝܐ ܕܡܐ ܘܠܐ ܚܝܠܐ ܠܐ ܡܢܘܬܐ ܗܘ܀
ܐܝ ܐܝܟ ܠܐܘܪ ܐܢܐ ܡܫܬܠܛܢܐ ܡܢ ܪܘܚܐ:
ܘܐܠܐ ܒܕܡܝܟ ܠܐ ܢܦܫ ܐܢܐ ܟܠ ܫܪ̈ܒܬܐ܀
ܕܚܝ ܟܠܒ̈ܐ ܘܡܠܟܘܬܐ ܕܡܠܟ ܐܚܐܒ:
ܘܐܝܟ ܠܐ ܒܟܠܡܝܗܘܢ ܐܝܟܐ ܐܢܐ ܘܐܬܐܢܫ ܐܝܟ܀
ܐܠܐ ܐܘܫܠܡ ܐܡܪܐ ܒܥܝܢܐ ܐܝܟ ܫܒܝܪܐ:
257 ܠܐ ܫܡܥܬ ܐܢܐ ܐܡܪܘܢ ܕܐܘܪܗܘܢ ܘܐܟܝܪ ܒܗ܀
ܘܟܠ ܕܪܒܝ ܟܝ ܢܟܠ ܐܢܐ ܡܢ ܟܠܒ̈ܐ:
ܘܠܐ ܫܦܫܦܗ ܒܐܘܪܚܐ ܕܡܫܬܠܛ ܘܒܡܪܥܐ܀

Had you defeated him, I would him brought him in with me
And trampled upon his haughty neck and made you rejoice.
But since he defeated you, I have been a failure along with you, because of you.
And this one has escaped from you, and from me as well, heroically.”

XXVI. SATAN RESPONDS TO DEATH

The Evil One said, “What can I do to him, since like a hero
He broke all of my traps that I laid before him,
Tore up my nets, cut up my snares, discovered my ambushes.
Foiled my wiles, ruined my contrivances and untied my tricky knots.
He cut down my images, scraped off my pictures, killed my priests,
Fought with my friends, hated my lovers, and treated me with great contempt.
He insulted my altars, belittled my sacrifices, drove away my priests,
Cut off my regular celebrations, despised my idols, put an end to my festivals.
He ruined my gatherings, revealed my mysteries, cleaned me out,
And made me a laughing-stock for the whole World, and then was taken up.
I did not at all sleep during the war I had with him,
Rather I was awake and alert and ready for struggle and contest.
But he, Elijah, was very aroused for battle
And unceasingly made war and battle with me.
Since his youth he girded his loins with Righteousness,
All sides of him were strengthened by Faith.
He escaped my wiles through the love of his Lord, as if, upon a wall of chastity
He was walking above the World, and took no account of me.

ܠܗ̇ ܕܒܠܚܘܕܝܗ̇ ܡܛܠ ܗ̱ܘܬ ܠܗ ܐܢܐ ܙܪ̈ܥܐ:
ܘܕܐܬ ܗ̱ܘܬ ܠܗ ܠܥܘܡܪܗ ܪܘܚܐ ܘܠܗ ܡܩܕܫ ܗ̱ܘܬ܀
ܘܡܛܠ ܕܪܟܝ ܠܟܝ ܢܟܦܬ ܚܣܝܢ ܡܬܛܠܠܝ:
ܘܦܠܛ ܗܘܐ ܡܢܝ ܐܦ ܡܢܗ ܒܬܘܠܬܐ܀
ܐܡܪ ܟܐܦܐ ܡܢܗ ܐܚܕ ܠܗ ܕܒܠܚܘܕܘܗܝ ܦܫܬ:
ܘܝܠܕܬ ܦܘܩܕܢܘܗܝ ܠܐܡܪ ܐܢܬܝ ܐܝܟ ܒܬܘܠܬܐ܀
ܡܕܡܝܐ ܐܠܗܐ ܢܦܫܗ ܦܫܛ ܒܡܠܘܗܝ ܦܪܨܘܦ:
ܙܒܢܝ ܐܚܘܐ ܦܘܪܩܢ ܟܠܗܝܢ ܘܡܪܐ ܢܦܫܬܗ܀
ܠܒܪܡ ܙܠܝܩܐ ܡܠܟ ܙܒܢܐ ܡܛܠ ܦܘܪܩܢܐ:
ܕܐ ܗܟܢ ܘܡܫܚ ܗܘܐ ܠܡܢܬܬܐ ܘܐܫܬܟܚ ܡܛܝܒ܀
ܙܟܐ ܡܕܒܚܐ ܐܚܪ ܕܩܕܝܫ ܐܚܪܢ ܡܢܘܗܝ:
ܦܫܛ ܠܡܠܬܐ ܡܛܠ ܠܟܠܗܝܢ ܐܦܠܐ ܡܫܝܚܐ܀
ܐܣܪ ܥܡܡܐ ܦܪܨܘܦ ܐܘܪܚ ܟܪܝܢ ܟܠܗܘܢ:
ܘܡܫܒܚ ܠܡܫܝܚܐ ܒܟܠܗܝܢ ܟܠܗ ܘܦܐ ܐܬܟܪܝ܀
ܠܗ ܟܡܪܝܐ ܕܥܒܕܐ ܟܠܗ ܡܕܡ ܕܡܫܠܡ:
ܕܟܕ ܗ̱ܘܬ ܘܫܡܥܬ ܘܢܦܠܐ ܠܒܪܐ ܘܐܠܗܘܬܐ܀
ܗܘ ܠܟܠܐ ܐܬܐܡܪ ܦܠܓ ܟܠܠ ܐܠܗܘܬܐ:
ܘܕܠܐ ܡܟܝܠܐ ܟܟܒ ܐܘܟܝܐ ܘܙܪܐ ܠܡܫܒܚܘ܀
ܒܪܘܚܘܬܐ ܐܝܟ ܗ̱ܘܬ ܡܪܘܝ ܡܢ ܠܐܠܗܘܬܗ:
ܒܡܫܝܚܘܬܐ ܚܕܬܐ ܗ̱ܘܬ ܠܗ ܟܠ ܕܩܢܝܢܗ܀
ܒܢܫܡܬ ܡܢܗ ܐܝܟ ܕܒܦܘܪܐ ܡܢܙ ܡܢ ܙܒܢܝ:
ܟܠܗܘܬܐ ܠܟܠ ܡܢ ܟܠܡܐ ܙܪܐ ܘܠܐ ܡܫܟܚ܀

258

Through deprivation he hated possessions, which are my trap.
650 He trampled the love of gold with poverty, and went on beyond.
He controlled the appetite with his great fasting,
And would despise haughtiness through humility.
The gates of his soul were locked against evil things,
And when the desires knocked, he would not open up to them.
655 He passed beyond my control and reached a place where there is no contest.
He took the crown and need not fight again, for he has achieved perfection.

XXVII. THE ANGELS WELCOME ELIJAH TO THEIR REALM

Elijah rejected the Evil One and Death when he was going up,
For he had not been tripped up in their territories when he was traversing them.
The two thieves that had fallen upon Mankind on this World's road,
660 And had brought the spoil of their plunderings into Sheol and filled it—
Elijah defeated them in their own domain
And mocked their traps like an enthusiastic warrior.
He crossed beyond their territory and ruled in the realm of the impassible,
And entered in and achieved greatness in the Life that is beyond End.
665 The angels eagerly went out to meet him with their crowns.
As he was raised up in love to their assemblies.
They received him, loved him, honored him, joined him to their ranks,
And were astounded that, being a bodily being, he had become one of their comrades.
So they gazed upon him as upon something new and beloved, and rejoiced
670 That a bodily one had become an angel among their ranks.

ܟܘܡܪܘܬܐ ܗܢܐ ܠܥܡ̈ܡܐ ܕܦܪܫ ܐ̱ܢܘܢ:
650 ܠܢܣܒܠ ܕܘܟܬܐ ܒܡܘܡܬܐ ܕܡܢܗ ܘܠܒܪ܀
ܠܢܓܠ ܒܪܫܐ ܒܪܘܡܗ ܕܟܐ ܡܩܕܫ ܗ̱ܘܐ ܠܗ:
ܘܠܟܘܡܪܘܬܐ ܒܡܫܡܫܢܘܬܐ ܟܘܡܪ ܗ̱ܘܐ ܠܗ܀
ܐܣܬܪܩ ܗ̱ܘܐ ܐܘܪܚܐ ܕܢܦܩܘܢ ܡܢ ܟܘܡܪ̈ܐ:
ܘܡܐ ܕܢܦܩܝܢ ܗ̱ܘܘ ܠܐ ܦܠܚ ܗ̱ܘܐ ܠܥܓ̈ܠܐ܀
655 ܒܪܗ ܠܦܘܠܚܢܗ ܘܡܛܠ ܠܐܝܠܐ ܕܠܡܐ ܐܓܘܢܐ:
ܡܛܠ ܠܗ ܡܚܠܠܐ ܘܐܦ ܠܐ ܡܩܪܒ ܕܐܬܦܩܕ ܠܗ܀
ܠܟܘܡܪܐ ܘܡܘܬܐ ܒܥܪ ܥܠܝܐ ܡܢ ܫܠܚ ܗ̱ܘܐ:
ܘܠܐ ܐܬܬܟܠ ܒܐܠܗܘܬܗܘܢ ܡܢ ܒܬܪ ܗ̱ܘܐ܀
ܐܦ ܟܗ̈ܢܐ ܕܐܘܪܫܠܡ ܘܒܝܬܐ ܢܦܠ ܒܠܐܝܐ:
660 ܘܐܬܠܗ ܘܡܠܟ ܠܡܫܘܠ ܒܝܬܐ ܘܐܣܟܝܡ̈ܝܗܘܢ܀
ܟܠܗܐ ܕܝܢ ܡܦܠܠܝܢܘܢ ܕܐܘܚܕ̈ܢܗܘܢ:
ܘܐܝܟ ܟܐܒܢܐ ܠܟܕܒܐ ܐܘܠ ܒܡܥܠܢ̈ܬܗܘܢ܀
ܒܪܗ ܐܬܘܡ̈ܝܗܘܢ ܘܐܡܠܟ ܒܐܬܪܐ ܘܠܐ ܡܦܩܬܐ:
ܘܡܣܠܠܐ ܒܢܝ̈ܐ ܘܪܚܡ ܡܢ ܦܘܠܚܢܐ܀
665 ܗ̱ܘܘ ܡܠܐ̈ܟܐ ܘܢܦܩܘ ܠܐܘܪܚܗ ܒܡܠܟ̈ܝܗܘܢ:
259 ܡܢ ܡܫܠܡܝܢ ܡܚܒܠܢܐ ܕܝܢ ܩܕܝ̈ܫܝܗܘܢ܀
ܡܚܠܦܘܗ̱ܝ ܡܚܒܠܘܗ̱ܝ ܡܥܪܩܘܗ̱ܝ ܡܛܠܦܘܗ̱ܝ ܡܢ ܡܫܪ̈ܝܗܘܢ:
ܘܐܬܕܡܪ ܠܗ ܕܗܘܐ ܟܠܗܘܢ ܡܢ ܦܘܪܩܢܐ ܗ̱ܘܐ܀
ܘܐܝܟ ܕܒܡܕܒܪ ܚܝܠܐ ܘܚܫܒܐ ܚܙܘ ܗ̱ܘܘ ܘܚܝܘ:
670 ܘܡܠܐܟܐ ܗ̱ܘܐ ܦܘܪܩܢܐ ܒܝܬ ܫܒܪ̈ܝܗܘܢ܀

And something like this must have been spoken by the Angels
To Elijah as they were eagerly expecting him in their divisions:
"Come in peace, O Pride of all Righteousness,
And outstanding exemplar of Chastity and Holiness.
675 Come in peace, our friend who was not of our kind,
But rather from that angry race of earthly beings.
Come in peace, O second witness,[210] who has come to show
That had Adam not sinned in Eden he would not have died.
Come in peace, for you have shown how splendid
680 Was all the beauty of the natural creature before he sinned.
Come in peace O angel of Flesh, O man of Spirit,
Born one who has not died, fleshly one that shall not suffer again.
Come in peace, for through you shall Adam's creatures learn
That had he not fallen from God, he would have lived with us."

XXVIII. WHY THE STORY MUST STOP HERE

685 The Word indicated to me that I should not speak about Elijah:[211]
"Stop, wretched one, for you do not understand what you are trying to do!
Look at yourself, how you are too small to speak
About that Great One. It is audacity for you to talk of him.

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[210] i.e., confirming witness; see Deut 17:6. That at least two witnesses are required in cases involving death was a particularly popular theme in Christian scripture, see, e.g., Matt 18:16, 26:60, 2 Cor 13:1, Heb 10:28.

[211] Since, as Jacob emphasizes in the introductory stanzas of nearly all of his homilies, he cannot speak without the Lord's (as the Word) inspiration, when he no longer can think what to say, it is because his source of inspiration has stopped communicating.

ܘܐܒܗܐ ܕܗܘܠܡ ܡܬܐܡܪܢ ܗܘܘ ܡܢ ܡܠܐܟܐ:
ܪܝܒ ܠܐܠܗܐ ܟܕ ܦܘܣܚ ܠܗ ܒܦܘܪܥܢܝܗܘܢ܀
ܬܐ ܒܡܒܡܐ ܫܘܐܪܐ ܕܟܠܗ ܙܘܡܩܘܬܐ:
ܘܡܚܪܝܢܐ ܕܒܠܒܘܠܬܐ ܘܡܙܝܦܘܬܐ܀
ܬܐ ܒܡܒܡܐ ܫܒܪܐ ܕܗܘܐ ܠܗ ܡܢ ܟܢܫܗ:
ܐܠܐ ܡܢ ܗܘ ܛܘܒܐ ܕܥܒܪܐ ܕܐܬܚܝܢܐ܀
ܬܐ ܒܡܒܡܐ ܦܘܪܐ ܕܐܬܪ ܕܐܬܐ ܘܢܘܪܕ:
ܘܠܗ ܠܐ ܚܙܐ ܐܢܫ ܟܕܢ ܠܐ ܡܛܐ ܗܘܐ܀
ܬܐ ܒܡܒܡܐ ܕܦܠܗ ܫܘܦܪܐ ܕܐܝܟ ܠܟܝܢܐ:
ܐܝܟ ܡܫܬܠܡܝܢ ܕܒܡܐ ܦܐܐ ܗܘܐ ܟܠܐ ܢܣܒܐ܀
ܬܐ ܒܡܒܡܐ ܚܡܪܐ ܕܟܗܢܐ ܐܢܫܐ ܕܙܘܢܐ:
ܡܟܒܪܐ ܘܠܐ ܡܚܝܠ ܒܡܫܡܐ ܘܡܫܡܠܐ ܠܘܟ ܠܐ ܡܠܫ܀
ܬܐ ܒܡܒܡܐ ܕܒܝ ܡܫܬܠܚܐ ܒܢܝܠܗ ܕܐܕܡ:
ܕܠܗܘܠܐ ܢܦܠ ܡܢ ܠܗܘܐ ܚܢ ܗܘܐ ܟܡܢ܀
ܡܐܡܪܐ ܢܡܘܣ ܟܢ ܘܠܐ ܐܡܠܠ ܥܠ ܠܐܠܗܐ:
ܗܟܢ ܟܡ ܕܘܢܐ ܘܠܐ ܡܕܢܚ ܐܝܟ ܡܢܗ ܢܗܘܐ ܐܝܟ܀ 260
ܢܦܩ ܟܫܢܘܡܢ ܕܒܡܐ ܕܒܝܢ ܐܝܟ ܠܡܫܡܠܠܗ:
ܥܠ ܗܘ ܢܘܚܐ ܕܐܬܐܡܪ ܒܠܗܘܢ ܡܢܫܘܬܐ ܗܘܢ܀

Now if when he was on Earth words failed and you did not understand,
Now that he has gone up, how is it possible for you to narrate his story?”
The man entered into a silence that cannot be spoken of,
And speech, words, and songs have been left behind him.
If we did not deal fully with his story when he was in our World,
Now that he is also hidden by the Word, who is able to do it?
From the chariot and beyond there is only silence and wonder,
Nothing has been spoken through me from that point onward.
If I were to speak, what then would I say of his praises,
But if I were to keep silent what of his accomplishments would I omit?
He was far above both speakers and listeners,
And now, therefore, his beauty sparkles among the Angels.
His crown is exceptional, his beauty splendid, his victory great.
Praised be He who chose him and made great his spiritual splendors.

ܗܐ ܟܕ ܟܪܘܒܐ ܢܚܬ ܡܪܟܒܬܐ ܘܠܐ ܐܪܟܒܗ:
690 ܗܢܐ ܕܫܠܛ ܐܝܟ ܫܠܝܛܐ ܕܐܬܐ ܡܪ̈ܟܒܬܗ܀
ܟܠܠܐ ܠܗ ܥܒܪܐ ܠܓܘܗ ܡܢ ܥܠܡܐ ܘܠܐ ܡܬܟܠܠ:
ܘܦܫ ܠܗ ܡܢܗ ܡܐܡܪܐ ܘܩ̈ܠܐ ܘܪ̈ܡܙܬܐ܀
ܗܐ ܟܕ ܐܠܗܘܗܝ ܡܪܟܒܬܗ ܒܟܠܗܝܢ ܠܐ ܡܫܒܚܘܗܝ:
ܗܢܐ ܕܢܚܬܐ ܐܦ ܡܢ ܡܪܟܒܬܐ ܡܢ ܡܘܩܐ ܠܗ܀
695 ܡܢ ܡܪܟܒܬܐ ܕܡܠܟܘܬ ܥܠܡܐ ܘܐܘܪܐ ܟܠܗܘܢ:
ܘܐܦܠܐ ܡܢܗ ܕܒܥܐ ܡܕܡ ܐܬܡܠܠ ܟܕ܀
ܐܘ ܟܕ ܐܡܪܐ ܡܢܗ ܢܣܒ ܐܡܪܐ ܡܢ ܦܘܠܚܢܘܗܝ:
ܐܘ ܟܕ ܥܠܡܐ ܡܢܗ ܐܬܒܪܝ ܡܢ ܢܣܝܢܘܗܝ܀
ܐܬܟܠܝ ܠܗ ܡܢ ܐܡܘܪܐ ܘܡܢ ܡܫ̈ܡܫܢܐ:
700 ܘܡܫܡܠܐ ܐܝܟ ܡܕܟܝ ܦܘܪܥܢܗ ܟܠܗ ܡܠܐ̈ܟܐ܀
ܡܠܟܘܬܗ ܢܣܒ ܘܦܠܐ ܦܘܪܥܢܗ ܘܪܒ ܢܨܚܢܗ:
ܒܪܝܟ ܗܘ ܕܝܗܒܗ ܘܐܣܓܝ ܦܘܪ̈ܥܢܘܗܝ ܕܢܨܚܢܐ܀

ܫܠܡ ܡܐܡܪܐ ܕܥܠ ܣܘܠܩܗ ܕܐܠܝܐ ܢܒܝܐ:

ܙܟܘܬܗ ܥܡܢ: ܐܡܝܢ.

TABLE OF MAJOR VARIANTS

HOMILY 1, VARIANTS BETWEEN MARDIN MS. 137 AND BRITISH LIBRARY ADD. 17184

936 ܠܡܪܝܐ] ܒܡܪܝܐ BL
941 ܢܒܠܐ] (ܓܒܠܐ) ܓܒܠܐM
948 ܬܘܒ ܕܚ̈ܝܢ ܘܢܕ̈ܪܘܢ] ܡܚܝ ܕܚ̈ܝܐ ܘܢܕ̈ܪܐ BL
952 ܒܡܣܡܣܢܬܐ] ܒܡܣܡܣܬܐ M
990 ܡܬܡܣܡܣܐ] ܡܬܡܣܡܣܪܐ BL
994 ܪܓܠܬܐ] ܪܚܬܐ BL
1001 ܕܡܛܠ] ܕܕܡܐ BL
1017 ܘܡܪܐ] ܘܒܠܐ BL

MAJOR VARIANTS BETWEEN BEDJAN'S TEXT AND MARDIN MANUSCRIPT 137

NB.: In a few cases the text in Bedjan's published volume appears to have been an uncorrected typographic error or miscopy, and it is so indicated. As of yet, however, we have not collated the manuscripts cited by him at those points.

The following types of frequent variants have usually not been indicated

- Initial *waw* for *dalath* or the reverse, or the absence of either, where the meaning is not impacted.
- Presence or absence of *syame* where the meaning is not significantly changed.
- Presence or absence of *Dalath* before a 3rd person preformative (i.e., "imperfect") verb introducing a telic clause.
- Regular spelling variants within Syriac in general and between Eastern and Western texts in particular are never adduced—Mardin 137 is in a *Serto* hand. These include feminine singular imperfect and femine plural perfect verbs with and without final *yodh*, ܡܬܠܡܝܐ and

similar words written as a single word or as two, 3.f.s. pronominal suffix on imperfects as ܢܗ̇ for Bedjan's usual ܗ̇, ܡܘܢ for ܡܢ, ܕܐܪܐ for ܐܕܪ̄ܐ and a few less common others.

HOMILY 112

112:11 ܚܰܢ̈ܢ] ܚܳܢ̈ܢ B [error?]
112:17 ܚܫܚܬܐ] ܡ̈ܫܚܬܐ M
112:20 ܙܘܕܐ] ܢܕܘܐ M
112:21 ܗܘ ܕܡܫܡܫܝܢ] ܗ̇ܘ ܡܫܡܫܝܢ M
112:34 ܘܡܢܪ] ܘܡܢܕ B [error?]
112:43 ܐܕܡ] ܐܢܫܐ M
112:53 ܠܟܡ ܐܠܗ̈ܝܢܐ] ܐܠܗ̈ܝܢܐ ܠܟܡ M
112:54 ܕܟܠܬܗ] ܗܘ ܕܟܠܬܗ B
112:64 ܠܐܡܪ] ܢܐܡܪ M
112:65 ܘܐܠܝܢ] ܕܐܠܝܢ M
112:102 ܚܣ ܠܡܘܪܒܐ] ܠܡܘܪܒܐ ܚܣ M
112:108 ܡܢܝ] ܡܢܗ M
112:110 ܘܰܡܠܠ] ܘܡܠܠ ܗܘ̄ܐ M
112:112 ܒܡܫܚܐ ܘܩܘܦܪܐ] ܒܩܘܦܪܐ ܘܡܫܚܐ M
112:114 ܟܰܕ] ܟܳܕ B
112:116 ܟܕ] ܟܳܕ B
112:116 ܘܠܒܫ] ܘܰܠܒܶܫ M
112:117 ܥܡܗ ܡܠܠ] ܡܠܠ ܥܡܗ M
112:124 ܘܰܡܠܠ] ܘܡܠܠ ܗܘ̄ܐ M
112:159 ܠܛܘܪܐ] ܠܘܬ M
112:163 ܕܠܗ ܐܬܕܟܪ] ܕܐܬܕܟܪ ܠܗ M
112:165 ܟܰܕ] ܚܕܐ B
112:170 ܘܕܚܠ] ܘܕܚܝܠ M
112:171 ܠܘܬܗܘܢ] ܠܘܬ M
112:172 ܪܘܡܚܐ ܘܣܦܣܪܐ] ܪܘܡܚܐ ܘܣܦܪܐ M
112:174 ܪܡ ܗܘܐ ܡܫܡܠܐ] ܕܪܡ ܗܘܐ ܡܫܡܠܐ M
112:177 ܗܘܐ, om M
112:181 ܐܢܫ] ܢܫ B [error?]
112:192 ܘܠܡܕܒܪܐ ܗܘ] ܘܠܗܘ ܡܕܒܪܐ M

112:205 ܒܚܘܪܒܐ] ܒܚܘܪܒܢ M
112:210 ܕܡܝܟܐ ܟܕ] ܕܡܟܝܢ ܟܕ ܗܘܐ M
112:211 ܒܚܘܒܐ] ܒܚܘܪܒܐ M
112:218 ܡܫ̈ܝܚܐ] ܡܫܝ̈ܚܐ M
112:222 ܠܚܽܡܪܐ] ܠܚܪܡܐ B
112:235 ܪܡ ܗܘܐ ܐܦ ܡܘܡܚܢ] ܪܒܐ ܪܡ ܗܘܐ ܐܦ ܗܘ M
112:237 ܡܬܡܠܠ ܒܡ], ܡܬܡܠܠ ܗܘܐ B
112:246 ܐܬܪܐ] ܐܝܕܐ B
112:256 ܕܡܚܕܝܢ] ܕܡܚܝܕ M
112:276 ܗܘܬ] ܒܗ M
112:281 ܬܬܪܘܡ] ܬܬܪܘ̈ܡܡ M
112:285 ܘܗܕܐ ܗܝ] ܘܗܕܐ M
112:303 ܒܡܥܒܕ̈ܘܗ ܡܠܟ] ܡܠܟ ܒܡܳܥܒܕ̈ܘܗ M
112:308 ܐܝܟ] ܒܗ M
112:317 ܗܢ̈ܝܢ ܐܝܢ] ܗܠܝܢ ܐܝܢ B
112:324 ܢܦܫܗ]ܠܢܘܗܪܗ M
112:326 ܡܬܡܠܠܢ] ܡܬܐܡܪ̈ܢ M
112:348 ܕܗܘܬ] ܕܢܗܘܢ M
112:349 ܕܢܗܘܢ] ܕܗܘܬ̇ M
112:354 ܠܗ] ܗܘܐ M
112:363 ܕܠܐ ܡܠܟܘܬܐ ܐܪܟܝܢ ܡܘܩܝܢ] ܐܪܟܝܢ ܡܘܩܝܢ ܕܠܐ ܡܠܟܘܬܐ M
112:372 ܒܗ] ܠܗ M
112:376 ܠܗ] ܗܘܬ M
112:381 ܒܡܪ̈ܟܒܬܐ] ܒܡܪ̈ܟܒܬܗ M
112:386 ܡܢ ܕܢܚܐ] ܐܦ ܡܢ ܢܚ̈ܬܐ M
112:387 ܐܪܙܐ] ܪ̈ܐܙܐ M
112:388 ܕܢܫܡܫܘܢ] ܘܢܫܡܫܘܢ M
112:397 ܘܠܐ ܢܚܕܐ ܐܦ ܡܫܟܚܐ] ܐܦ ܡܫܟܚܐ ܘܠܐ ܢܚ̈ܬܐ M
112:407 ܡܢܘ ܡܠܝܟ] ܛܠܝܟ ܡܢܘ M
112:414 ܡܪ̈ܥܝܢ] ܡܪ̈ܥܐ M
112:426 ܒܬܪ ܡܐ ܕܐܬܡܠܟܘܗ] ܒܬܪ ܡܐ ܕܡܬܡܠܟܘܗ M
112:427 ܘܡܛܠܘܕܐ] ܘܡܛܠܘܬ M
112:438 After this an additional line: ܕܐܬܡܠܟܘܢ ܠܗ ܘܠܐ ܢܕܡܘܢ ܠܠܘ̈ܦܐ ܡܟܠܐ M

112:440 After line an additional line: ܘܡܛܠܗܕܐ ܩܵܡ ܐܝܟ ܘܓܠܐ ܠܥܒܕܗ—the result of these two additions is to create the necessary couplet.
112:453 ܡܢ] ܗ̇ܘ M

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113:12 ܦܪܘܫܐ] ܡܫܩ̈ܠܐ M
113:13 ܟܕ ܡܫܟܚ ܟܠܗ] ܦܪܘܫܘܬ M
113:14 ܐܚ̈ܝܢܐ] ܕܚܝܐ B
113:17 ܪܚܡ] ܡܚܒ M
113:18 ܡܚܠܐ] ܟܫ̈ܝܠܐ M
113:23 ܪܒܐ] ܣܓܝܐ M
113:31 ܒܢܗ] ܠܒܗ M
113:32 ܡܫܡܫܢܘܬ] ܡܪܪܐܬ M
113:48 ܐܡܪ: ܡܪ: ܥܡ ܗܘ ܕܢܓܘܪ؛] ܥܡ ܗܘ ܕܢܓܘܪ ܐܡܪ: ܡܪ: M
113:49-50 M has a totally revised couplet for these two lines:
ܥܡ ܗܘ ܕܢܓܘܪ ܪܓ ܗܘܐ ܐܡܒ ܢܫܒ ܒܪܡܐ:
ܘܠܐ ܐܡܒܢ ܐܬܠܦܣ ܗܘܐ ܕܡܠܐ ܪܒܐ܀

113:68 ܦܘܩܕܢܐ] ܢܡܘܣܐ M
113:71 ܠܐܘܪܚܬܐ] ܠܐܬܪ̈ܐ M
113:72 ܒܫܝܢܬܐ] ܫܝܢܬܐ M
113:89 ܒܥܒܕܗ ܒܡܠܬܗ] ܒܡܠܬܗ ܒܥܒܕܗ M
113:93 ܒܐܠܒܐ] ܒܐܠܦܐ (sic!)M
113:96 ܘܐܛܡܠܬ] ܘܐܛܡܠܠ M
113:105 ܐܘܪܚܬܐ]ܒܫܝܢܬܐ M
113:111 ܗ̄ܝ ܗܘܢ ܗܝ ܗܒܠܐ M
113:121 ܠܟܝ] ܠܟܝ ܗ̄ܘ B
113:126 ܘܡܢܪܬ ܕܐܦܨܗ] ܡܢܬ ܐܦܨܗ M
113:130 ܡܪܛܫܐ] ܒܪܛܫܐ M
113:136 ܗܘܘ] ܒܗ̇ M
113:137 ܕܙܕܩ ܢܗܘܐ ܠܡܠܟܐ ܐܦ ܠܐܠܗܐ] ܙܕܩ ܠܡܠܟܐ ܢܗܘܐ ܘܠܐܠܗܐ M
113:146 ܕܢܡܘܣܐ] ܘܢܡܘܣܐ M
113:159 ܡܫܬܡܥ] ܡܫܬܡܫ M
113:162 ܡܫܬܥܒܕ] ܡܬܐܠܥܒܕ M

113:163 ܢܡܪ] ܡܡܪ M
113:169 ܡܪܒܗ] ܡܪܗ M
113:177 ܕܡܚܠܐ ܢܚܠ ܗܘܐ ܚܒܐ] ܗܘܐ ܚܒܐ ܕܡܚܠܐ ܢܚܠܐ M
113:187 ܡܚܝܠܐ ܗܝ] ܡܚܝܘ
113:209-10 M gives:

ܫܘܒܚܐ ܠܟ ܡܪܝ ܕܒܟܠ ܡܩ̈ܐܢ ܘܒܟܠ ܕܪ̈ܝܢ:
ܡܗܠܟ ܕܡܠܟ ܡܗܠܟܝܢ ܗ̄ܘܐ ܡܫܒܚܬܐ܀

113:211 ܕܘܚ̈ܠܐ ܕܡܫܡܬܘ... ܐܡܪܘ] ܕܘܚܠܐ ܕܡܫܡܬ ... ܐܡܪ M
113:216 ܐܪܡܪ] ܙܘ M
113:221 ܗܘܪܘܕܣ] ܚܪܘܕܣ M
113:222 ܐܬܡܚܠ ܠܗ̇ ܠܚܘܫܒܬܐ] ܠܐܬܡܚܠ ܒܗ ܒܚܘܫܒܬܐ B
113:225 ܟܕ ܕܚܝܠܐ ܗܘ] ܐܝܟ ܠܚܫܝܠܐ M]
113:227 ܠܐܘܪܚ] ܐܝܟ M
113:232 ܠܕܡܝܬܐ] ܕܕܡܝܬܐ M
113:248 ܗܘܐ] ܗܘ M
113:251 ܕܡܚܝܬܐ ܘܡܚܝܠܐ] ܕܚܝܠܐ ܘܡܚ̈ܬܐ M
113:253 ܘܐܦ] ܕܐܦ M
113:259 ܚܬ̈ܡܐ] ܛܦ̈ܠܐ M
113:267 ܠܒܪܘܗܝ] ܠܒܘܗܝ M
113:273 ܘܐܣܟܡܬܐ] This word is omitted and inserted 3 lines below after ܚܝܠܐ ܕܟܘܠܐ. Accordingly the stichometry is changed in each of the three lines by adding the first quadrisyllabic stich of Bedjan’s following line to the preceding one until the balance is restored.
113:280 ܡܕܝܢܬܐ] ܡܕ̈ܝܢܬܐ M
113:282 ܕܡܗܠܐ ܒܢܚܠܐ] ܕܢܚܠܐ ܒܡܗܠܐ M
113:300 ܠܦܘܡܗܘܢ] ܦܘܡ̈ܝܗܘܢ M
113:328 ܐܙܕܡܢܘ] ܐܬܦܩܕܘ M
113:331 ܠܟܠܗܘܢ ܡܩܘ̈ܕܐ ܕܡܘܩܪܐ] ܠܟܠܒܝܗܘܢ ܡܩܘ̈ܕܐ ܕܟܘܠܐ M
113:339 ܠܗ ܡܢ] ܡܢ ܠܗ M
113:346 ܠܡܥܒܪ] ܙܠ M
113:361 ܟܠ] ܒܗ M
113:362 ܡܫܡܫ] ܢܫܡܫ M
113:368 ܘܦܪܘܩܢ] ܠܦܪܘܩܢ M

113:369 ܕܒܒܥ̈ܒܐ] ܕܠܥ̈ܡܡܐ M
113:371 ܣܘܪܚܢ] ܣܘܒܪܢ M
113:379 ܟܕ] ܕܟܕ M
113:379 ܕܐܝܟ] ܐܝܟ M
113:384 ܐܦܩ ܚܘܝ] ܚܘܝ ܟܡܐ M
113:392 ܡܟܟܐ] ܡܟܐ M
113:396 ܕܐܦܪܚ] ܕܡܦܪܚ M
113:398 ܠܗ̇] ܗܘܘ B
113:403 ܒܩ̈ܠܐ ܕܪܘܚܗ] ܒܩܠܐ ܕܪܘܚܗ̇ M
113:405 ܣܒܪܘܗ ܗܘܘ] ܗܘܘ ܣܒܪܘܗ̇ M
113:407 ܠܚܫܬ] ܦܫܬ M agrees with 7; this appears to be a legitimate (albeit metaphoric and unique) usage of the verb ܦܘܫ. See Audo s.v.
113:409 ܘܡܢ̈ܐ] ܘܡܢܝܢ M
113:410 ܟܪܡܐ ܠܟ ܡܢ] ܟܪܡܗ ܒܢܐ M
113:411 ܗܘ] ܗܘܐ M
113:415 ܡܠ̈ܠܐ] ܡܡܠܠܐ B
113:423 ܘܐܘܣܦ] ܐܘܣܦ M
113:426 ܡܠܠܐ] ܚܠܠܐ B
113:427 ܦܪܐ] ܦ݇ܪܝ (sic!) M
113:432 ܚܫܐ ܪܒܐ] ܡܟܟܐ ܚܫܐ M
113:444 ܘܟܠ] ܕܟܠ M
113:446 ܐܦ] ܠܗ M
113:472 ܚܒܪܐ] ܪܚܡܐ M
113:474 ܐܠܗ̈ܐ] ܐܠܗ̈ܝ M
113:483 ܗܘܟܢ ܒܬܪܢ] ܒܬܪܢ ܗܘܟܢ M
113:497 ܐܬܚܠܦܘ ܗܘܘ ܡܢ ܦܘܡܗ] ܡܢ ܦܘܡܗ ܐܬܚܠܦܘ ܗܘܘ M
113:502 ܢܩܘܡ ܗܘܐ] ܗܘ ܢܩܘܡ ܗܘܐ M
113:518 ܪ̈ܟܒܐ] ܪܟܒ̈ܝ M
113:539 ܠܗ̇] ܠܗ B
113:542 ܗܦܟܐ] ܗܦܟܬ̇ M
113:542 ܐܠܐ] ܠܐ ܟܕ M
113:546 ܠܟܘܢ ܐܢ] ܕܠܟܘܢ ܡܐ M
113:546 ܢܪܚ] ܥܦܪ M

113:566 ܒܦܐ ܘܒܪܝܐ [ܒܦ̈ܐ ܕܒܪܝܐ M
113:583 ܦܘܪ̈ܩܐ ܒܡܪܝܐ] ܒܡܪܝܐ ܦܘܪ̈ܩܐ M
113:588 ܙܒܚܗ] ܪܒܚܗ M
113:591 ܡܗܠܟܘܕܐ] ܡܗܠܟ ܗܘܐ M
113:598 ܕܝܢ ܒܫܡܝܐ ܕܓܪܡܬ] ܠܓܪ ܒܫܡܝܐ ܕܓܪܝܐ M
113:602 ܡܢ] ܠܓܪ M
113:615 ܚܙܝܬ] ܚܝܬ M
113:617 ܚܒܝܒܐܝܬ ܒܗܢ ܟܠܠܐ] ܒܗܢ ܟܠܠܐ ܚܒܝܒܐܝܬ M
113:622 ܕܪܓ] ܕܓܪ B
113:627 ܥܒܟܐ] ܐܚܕ M
113:630 ܡܘܗܒܬܗ] ܒܗܬܗ M
113:634 ܕܚܕ ܠܐܠܗܐ] ܕܐܚܕ ܠܐܠܗܐ M
113:635 ܪܒܐ ܕܒܪ] ܕܒܪ ܥܒܟܐ M
113:646 ܒܬܪ ܐܚܕ] ܒܬܪܗ ܕܐܚܕ M
113:648 ܠܐ] ܟܠܗ M
113:649 ܥܒܕ] ܡܥܒܕ M
113:654 ܒܒܬܐ] ܗܪܬܐ M
113:656 ܕܐܡܘܪ̈ܐ] ܕܐܘܡܢܐ M
113:675 ܡܬܓܒܪ] ܡܬܓܒܪ M
113:678 ܕܛܥܪ] ܕܒܥܢ M
113:679 ܡܒܪܗ] ܡܒܟܗ B
113:679 ܠܐܡܗ̈ܬܐ] ܠܐܡܗ̈ܬܗܘܢ B
113:687 ܥܒܟ̈ܐ ܐܚ̈ܪܢܐ] ܐܚܪܢܐ ܥܒܟܐ M
113:701 ܦܬܘܪܐ] ܒܚܝܐ M
113:713 ܕܢܬܡܠܠ] ܕܢܡܠܠ M
113:714 ܕܢܥܡ] ܕܢܪܡ B
113:715 ܗܘ ܐܝܬ] ܐܝܬ M
113:727 ܠܐ ܡܢ ܡܪܝܐ ܘܠܐ ܡܢ ܡܟܝܟܐ] ܐܠܐ ܡܢ ܡܟܝܟܐ ܘܠܐ ܡܢ ܡܪܝܐ M
113:734 Entire line] ܒܣܪܗ ܢܚܡܐ ܒܬܪ ܕܐܬܐ ܕܗܘܐ ܪܚܡ ܟܠܗ M
113:738 ܐܡܪ] ܬܐܡܪ M
113:742 ܕܠܐ ܐܝܬ] ܕܒܝܬ ܟܠܗ M
113:757 ܦ̈ܘܬܐ] ܒܟܦ̈ܬܐ M
113:766 ܕܐܪܐ] <<ܪܡܐ>> M

113:780 ܡܠܠܗ] ܡܠܠܐ M
113:781 ܡܠܟ] ܡܠܟܗ M
113:787 ܕܐܡܡ ܘܥܡܡ] ܕܥܡܡܗܝ ܘܐܡܡ M
113:792 ܬܦܦ ܬܦܠܐ] ܬܦܦ ܬܦܟ (sic!) M
113:797 ܡܠܟܗ ܥܘܒ ܗܘܐ] ܡܠܟܐ ܥܘܒ ܗܘܘ B
113:798 ܡܫܡܠܝܐ ܒܗ] ܘܡܫܡܠܝܐ ܗܘܐ M
113:802 ܕܐܬܡܠܠܐ] ܕܐܬܩ̈ܠܠ M
113:815 ܥܡܠܐ ܡܠܟܐ] ܡܠܟܐ ܥܡܠܐ M
113:824 ܐܬܐܡܣ] ܐܬܐܡܢ M
113:828 ܘܡܫܡܫܬܗ] ܘܡܢܗܘܬܗ M
113:832 ܒܡܫܡܫܢ̈ܘܬܐ] ܒܡܫܡܫܘܬܐ M
113:833 ܘܒܓܠ̈ܝܢܐ] ܘܒܓ̈ܠܝܢܐ M
113:839 ܒܟ] ܒܗ M
113:860 ܘܪ̈ܡܫܟ] ܘܪܡܫܗ B
113:861 ܗܘܢ] ܘܗܘܢ M
113:863 ܘܐܝܟ ܡܢ ܕܐܪܓܫ ܘܡܫܐ ܘܡܢܐ] ܘܐܦܢ ܕܡܢܐ ܘܐܪܓܫ ܘܡܫܡܫ M
113:886 ܠܡܫܡܫܗ] ܒܬܗ B
113:900 ܙܢܝܐ ܘܡܚܙܐ ܕܡܠܗ ܡܓܒܘܬܐ] ܡܠܟܐ ܙܢܝܐ ܘܡܚܙܐ ܕܡܓܒܘܬܐ M
113:909 ܘܡܫܪܐ] ܕܡܫܪܐ
113:917 ܗ̄ܘܐ] Om. (sic!) M
113:920 ܢܡܘܣܘܗܝ] ܢ̈ܡܘܣܘܗܝ M
113:923 ܘܚܡ̈ܪܐ] ܘܚܡܪܐ B
113:926 ܠܐܦ̈ܬܟܢܐ] ܒܡܦܪܢܐ B
113:927 ܒܡܒܩܬܗܘܢ ܒܪܡܠܐܝܗ] ܒܪ̈ܡܫܐ ܐܝܟ ܒܡܒܩܬܗܘܢ M
113:934 ܠܚܒܗ] ܠܒܗ M
113:951 ܘܡܢ] ܘܒܢ M
113:952 ܐܘܪܝ] ܬܪܝ M
113:960 ܪܒܘܬܐ] ܬܘܠܬܐ M
113:963 ܪܒܐ] ܪܐ M
113:979 ܐܚܝܢ] ܐܬܐܚܝܢ M
113:988 ܘܡܗܒܢ] ܘܡܗܕܒܢM
113:989 ܘܒܠܚܪܐ ܘܡܫܡܫܒܐ] ܘܡܫܡܫܒܐ ܘܒܠܚܪܐ M
113:997 ܒܟ̈ܦܐ] ܒܟܐܦܐB

113:1002 ܝܠܕܐ ܕܡܠܟܐ] ܝܠ̈ܕܐ ܕܡ̈ܠܟܐ M
113:1013 ܡܬܒܥܢܐ] ܡܬܒܿܢܐ M
113:1022 ܘܟܠ ܣܘܥܪ̈ܢܐ] ܐܝܟ ܣܘܥܪ̈ܢܐ M
113:1023 ܠܥܡܗ] ܒܢ̈ܬܗ M
113:1033 ܣܓܝ ܐܢܫܐ] ܐܢܫܐ ܣܓܝ M
113:1048 ܡܠܟܐ ܘܡܠܟܬܐ] ܡܠܟܬܐ ܘܡܠܟܐ M
113:1058 ܒܝܡܗ] ܡܢܗ M

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114: 122 ܕܡܪܢܐ ܕܝܩܝܪ ܗܘܐ] ܕܡܪܢܐ ܕܝܒܪ B (prob. Error!)
114: 123 ܘܩܡ] ܣܠܩ B
114: 125 ܚܒܪ ܠܒܫܪ̈ܘܢ] ܠܒܫܪ̈ܘܢ ܚܒܪ M
114: 128 ܕܐܬܥܠ] ܕܐܬܥܿܠ M
114: 135 ܡܚܣܢܬܗ ܚܣܝܢ] ܚܣܝܢ ܡܚܣܢ ܡܚܣܢܬܗ M
114: 141 ܡܢ] ܡܢܗܘܢ M
114: 144 ܡܪܢܐ ܗܘ ܡܚܝܢܐ] ܕܡܪܢܐ ܡܢܝܢܐ M
114: 152 ܠܒܗ] ܠܒܗܝ M
114: 153 ܣܒܪܬܗ] ܣܒܪܬܐ M
114: 154 ܕܒܪܘܗܝ ܠܒܗ ܒܡܠܟܬܐ] ܘܐܒܪܘܗܝ ܠܒܗ ܒܡܠܟܘܬܐ M
114: 158 ܣܘܥܪ̈ܢܘܗܝ] ܣܘܥܪܢܝܬ B
114: 168 ܕܡܪܢܐ] ܠܡܪܢܐ M
114: 172 ܙܒܢ] ܟܠ M
114: 176 ܘܐܠܗܘܬܗ] ܐܠܗܘܬܗ M
114: 181 ܡܢܙܘܐ] ܡܢ̈ܪܘܐM
114: 181 ܒܢܕܘܐ] ܒܢ̈ܪܘܐ M
114: 190 ܡܢܗ ܫܡܥ ܠܗ ܡܠܠ ܘܫܠܡ] ܕܠܟ ܡܢܗ ܫܡܥ ܠܗ ܘܫܠܡ M
114: 198 ܠܐܠܗ] ܥܠܗ M
114: 211 ܩܝܡ ܗܘ̄ܐ] ܩܝܡ M and ܗܘܐ added 2nd hand
114: 214 ܘܠܥܡܡ ܠܐ ܕܚܝܠ ܡܢܗ ܒܪܢܫܐ] ܘܠܥܡܗܘܢ ܠܐ ܕܚܝܠ ܒܪܢܫܐ ܡܢܗ M
114: 223 ܡܢ ܦܡ] ܦܡ ܡܢ M
114: 224 ܗܘ̇] ܗܘ̣ M
114: 233 ܡܠܠܬܗ] ܡܠܠܗ M
114: 246 ܘܠܟ] ܠܟ M

114: 257 ܚܝܠܬܐ ܢܘܪܐ] ܢܘܪܐ ܚܝܠܬܐ M
114: 260 ܟܦܪ ܗܘܐ] ܟܦܪ ܒܗ M
114: 266 ܐܝܟ] ܒܠܐ M
114: 269 ܡܪܐ] ܒܥܠܐ M and preferring M for translation
114: 274 ܠܐܝܙܒܠ] ܠܐܚܐܒ M“
114: 299 ܕܚܠܐ ܕܡܫܬܡܥܝܢ ܘܡܫܬܡܥܝܢ ܕܒܥܡܗ] ܐܚܪܢܐ ܕܚܠܐ ܘܡܫܬܡܥܝܢ ܒܥܡܗ M
114: 307 ܥܡܟ] ܥܡܗܘܢ M
114: 307 ܠܐ̱ܚܪ̈ܢܐ] ܠܐܚܪܢܐ M
114: 329 ܠܐܡܟ] ܠܗܘܪܐ M
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